THE CHRONOLOGY OF THE BOOK OF JUBILEES

Leslie McFall
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The problems attending the chronology of the Book of Jubilees has not been the subject of a separate study, so that it has not be possible to draw on previous studies.[1] The present work is the first complete listing of all the dated events in the Book of Jubilees.

THE SCOPE OF THE BOOK

Jubilees 1:27 the angel of the Presence is told by God on Mount Sinai: "*Dictate* to Moses (starting) from the beginning of creation until the time my temple is built among them throughout the ages of eternity." This scope is wider than that contained in the present *Book of Jubilees*. It may be that the author never completed his plan to re-write Israel's history up to the return from Exile in 586 BC, to the time when the Second Temple was built in 535-530 BC (my new date for the rebuilding of the Temple).

The scope is further elaborated in 1:29f. "And the angel of the presence who was going along in front of the Israelite camp, took the tablets (which told) of the divisions of the years from the time the law and the testimony were created — for the weeks of their jubilees, year by year in their full number, and their jubilees from [the time of the creation until] the time of the new creation when the heavens, the earth, and all their creatures will be renewed . . . until the time when the temple of the Lord will be created in Jerusalem on Mt Zion."

The Book of Jubilees was written with the sole purpose of imposing a new, yearly calendar of 364 days on the Jewish people toward the end of the second century B.C.[2] The year was made up of 364 days and was divisible by seven, so that every feast fell on the same day of the week. The year always began on a Wednesday (according to Qumran). The first two months of each quarter year had 30 days and the third month had 31 days, make 91 days per quarter.[3] This system worked in the short term, but was disastrous in the long term, because every four years the calendar would fall one day behind the solar year. The new calendar was the creation of the author of the Book. Allied to this new, yearly calendar was another idea, namely, that God was working to a scheme of jubilee periods. God's yardstick for measuring time was the jubilee of 49 years.

The author's goal was to fit the whole history of the Hebrew people, from Adam to the Entrance into Canaan under Joshua, into exactly fifty jubilees, covering the first 2450 years. By dividing Israel's history into jubilee periods the simple would be draw toward his calendar, seeing it created the impression that God works in a very tidy manner, which He demonstrated in bringing the Hebrews out of Egypt exactly 430 years *to the day*.

The author lived in a time when Daniel's seventy weeks,[4] or ten jubilees, reflected a heavenly

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[1] The nearest attempt has been an Appendix in James A. Scott, *On Earth As In Heaven: The Restoration of Sacred Time and Sacred Space in the* Book of Jubilees (Leiden: Brill, 2005), pp. 235-249. He concedes that his chronological table is not an exhaustive list of the dated events in the Book of Jubliees, and this is borne out in his choice of 103 out of a total of 214 items (as given in this article). He omitted some significant events such as Date 30 (4:27) Methuselah begat Lamech. Date 55 (7:18) Arphaxad's birth 2 years after the Flood. Date 109 (16:13), the birth of Isaac. Date 141 (28:18), the birth of Dan, who is born before Judah. A similar shortened list appears in James C. VanderKam, *From Revelation to Canon* (Brill: Leiden, 2000), pp. 528-32, with helpful parallels in other inter-testamental literature.

[2] The latest date is between 135 and 96 B.C. according to R. H. Charles, *The Book of Jubilees, or, The Little Genesis* translated from the Ethiopic text by R. H. Charles; with an introduction by G. H. Box (London : SPCK 1917), pp. lxiii–lxvi. Cf. James C. VanderKam dated the Book to 161-152 B.C. See his work, *The Book of Jubilees* (Lovanii: E. Peeters, 1989), p. v., and J. Goldstein, "The Date of the Book of Jubilees," *PAAJR* 50 (1983) 63-86.

[3] The 364-day solar calendar of *Jubilees* is attested in 1*Enoch* 72-82, and in some Qumran texts.

[4] The Testament of Levi (16:1) refers to 70 weeks in which his descendants will go astray (cf. 17:1); H. W. Hollander and M. de Yonge, *The Testaments of the Twelve Patriarchs: A Commentary* (SVTP 8; Leiden: Brill, 1985). On the evidence for jubilees in the Qumran literature see James C. VanderKam, *From Revelation to Canon* (Brill: Leiden, 2000), p. 527.

calendar that contained the entire history of the world.[5] The simple would have been impressed with the argument that all of world history has been written up in terms of jubilee periods. If so, then it was a simple step to believe that it must be possible to distribute the events between Genesis 1 and Exodus 12 over fifty jubilee periods, and thereby secure credibility for the author's new calendar.

The twin goals of the author are not given the same attention. Indeed, his new 364-day year is not utilised anywhere to prove his point. Instead, he appears to have focussed entirely on the more plausible case for jubilee eras, and in proving this to his own satisfaction, the hope was that his innovation of a new calendar year would be accepted by the simple as part and parcel of the revelation given to the author by the angel of God, who dictated the Book to the author.

The Book was originally written in Hebrew[6] (translated into Syriac) and translated into Greek, which became the base for the Latin and Ethiopic translations. No Greek version of Jubilees has ever been found, only citations in other works. But there is good evidence that the Ethiopic and Latin versions were made from a Greek version.[7]

The chronology of the Book of Jubilees was abstracted from the translation by James C. VanderKam, *The Book of Jubilees* (Lovanii: E. Peeters, 1989).[8]

After the date item number, is the reference in *Jubilees*, followed by the A.M. ('year of the world') date (taken from VanderKam's chronology[9]), followed by a slash, and then the date formula given in *Jubilees*. The sigla is: D = day; M = month; Y = year; W = week; J = jubilee.

FROM ADAM TO NOAH

Date 1 (3:1) 1 A.M./. On the sixth day of the second week (of days, not years), all the animals were brought to Adam to name over the next five days. On the 6th day he woke to find God had created Eve out of his body.

Date 2 (3:8) 1 A.M./. 1W Adam and his wife Eve were created. This is a contradiction, because she was created on the 6th day of the second week, whereas Gen 1:27 states she was created on the sixth day of the first week.

Date 3 (3:8) 1 A.M./. In the second, literal week of days, God showed Eve to Adam and from this came the law to keep women in their defilement seven days for a male and 14 days for a female.

Date 4 (3:9) After 40 days God brought Adam into the Garden of Eden. Eve was brought in on the 80th day. From this came the law that a woman is defiled for 40 days (7+33) after the birth of a male child, and 80 days for a female (= 14+66).

Date 5 (3:15) 1-7 A.M./ During the 1W of the 1J, Adam & Even spent 7 years working the Garden.

Date 6 (3:17) 8 A.M./. 17D, 2M, 1Y, 2W, 1J, the serpent tempted Eve. They were ejected from the Garden the same day. It is assumed from the language of 3:17 that the temptation occurred at

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[5] For 'weeks of years' see Daniel 9:24-27, and the Enochic Apocalypse of Weeks (1 Enoch 93:3-10; 91:11-17), which envisages *ten weeks of history*, followed by an indefinite number of more weeks (91:17).

[6] Between 1947 and 1956, approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The fragments of these scrolls cover chapters 4:7-11, 13-14, 16-17, 29-30; 5:1-2; 12:15-17, 28-29; 21:22-24; 23:6-8, 12-13, 21-23; 27:19-20; 35:8-10; 46:1-3 (37 verses in total). The large quantity of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. A comparison of the Qumran texts with the Ethiopic version, performed by James VanderKam, found that the Ethiopic was in most respects an accurate and literalistic translation. See J. C. VanderKam, "Jubilees, Book of" in L. H. Schiffman and J. C. VanderKam (eds.), *Encyclopedia of the Dead Sea Scrolls*, Oxford University Press (2000), Vol. I, p. 435.

[7] James C. VanderKam, *The Book of Jubilees* (Corpus Scriptorum Christianorum Orientalium, 510-11: Scriptores Aethiopici, 87-88; 2 vols; Leuven: Peters, 1989), p. xi.

[8] Also consulted was R. H. Charles. *The Book of Jubilees, or, The Little Genesis* translated from the Ethiopic text by R. H. Charles; with an introduction by G. H. Box (London : SPCK 1917).

[9] James C. VanderKam, *The Book of Jubilees* (Corpus Scriptorum Christianorum Orientalium, 510-11: Scriptores Aethiopici, 87-88; 2 vols; Leuven: Peters, 1989). Volume 2 is the most up to date English translation of the *Book of Jubilees*.

the start of the second week of the first jubilee.[10]

Date 7 (3:22). 8 A.M./. Beginning of 4M, Adam & Eve ejected from the Garden. They were childless throughout the first jubilee of years (3:34), and for the first two weeks of the second jubilee, making her childless for nine weeks, or 63 years.

Date 8 (4:1) 64-70/. 3W, 2J, Eve bore Cain.

Date 9 (4:1) 71-77/. 4W, 2J, Eve bore Abel.

Date 10 (4:1) 78-84/. 5W, 2J, Eve bore Awan, a daughter.

Date 11 (4:2) 99-105/. 1W, 3J, Cain killed Abel when Abel was only about 28 years of age. Cain was probably seven years older than Abel.

Date 12 (4:7) 106-134/. Adam & Eve spent the next 4W of years [28 years] mourning for Abel.

Date 13 (4:7) 130/. 4Y, 5W, 3J, Eve bore Seth.

Date 14 (4:8) 134-140/. 6W, 3J, Adam begat Azura.

Date 15 (4:9) 148-196/. At the end of the 4J, Cain married his sister Awan, and she bore Enoch. Cain would have been between 126 and 133 years of age when he married his sister who was 14 years younger than he.

Date 16 (49) 197/. 1Y, 1W, 5J, Houses were built on the earth. Cain built a city called 'Enoch.' Eve bore 9 more children (4:10)

Date 17 (4:11) 225-231/. 5W, 5J, Seth married his sister Azura.

Date 18 (4:11) 228/. 4Y, 5W, 5J, Seth begat Enosh.[11]

Date 19 (4:13) 309-315/. 3W, 7J, Enosh married his sister Noam.

Date 20 (4:13) 325/. 3Y, 5W, 7J, Enosh begat Kenan.

Date 21 (4:14) 344-392/. End of 8J, Kenan married his sister Mualelit.

Date 22 (4:14) 395/. 3Y, 1W, 9J, Kenan begat Malalael.

Date 23 (4:15) 449-455/. During 2W, 10J, Malalael married Dinah, d. of Barakiel, d. of his father's brother.

Date 24 (4:15) 461/. 6Y, 3W, 10J, Malalael begat Jared. During his lifetime God's Watchers descended to earth to teach mankind His ways.

Date 25 (4:16) 512-519/. 4W, 11J, Jared married . . .

Date 26 (4:16) 522/. 4Y, 5W, 10J, Jared begat Enoch. He knew about the Jubilees and weeks.

Date 27 (4:20) 582-588/. 7W, 12J, Enoch married . . . {He was between 60-66 years of age.}

Date 28 (4:20) 587/. 6Y, 7W, 12J, Enoch begat Methuselah. Enoch was with God's angels for six jubilees (4:21) [= 294 years] {If Enoch lived 365 years, minus 294 = 71 years when he was not with God's angels}. The angels took him into the Garden of Eden, which was not covered in Noah's Flood (4:24). Enoch did not die in the Flood, but outlived it, and outlived Noah, according to 10:17, so that he might be a living witness to the deeds of all generations right up to the day of judgment.

Date 29 (4:27) 652/. 1Y, 3W, 14J, Methuselah married . . .

Date 30 (4:27) 652 , presumed same date as no. 29/ Methuselah begat Lamech.

Date 31 (4:28) 701-707/. 3W, 15J, Lamech married . . .

Date 32 (4:28) 701-707/ During this week Lamech begat Noah. The exact year was 707 A.M. because Noah died at 930 years in 1657 (10:15).

Date 33 (4:29) 930/ 6Y, 7W, 19J, Adam died.

Date 34 (4:31) 931/ Cain was killed in the year after Adam's death. He was born in 931.

FROM NOAH TO ABRAHAM

Date 35 (4:33) 1205/. 1Y, 5W, 25J, Noah married Emzara, d. of Rakiel, d. of his father's brother, 'during the 1st year in the 5th week.'

Date 36 (4:33) 1207/ 3Y, 5W, 25J, Noah begat Shem.

Date 37 (4:33) 1209/. 5Y, 5W, 25J, Noah begat Ham.

Date 38 (4:33) 1212/. 1Y, 6W, 25J, Noah begat Japheth.[12] The angels of the Lord marry women and beget giants, and violence increases on the earth. Lifespan reduced to 120 years (5:8).

Date 39 (5:22) 1307/ 1D, 1M , 5Y, 5W, 27J, Noah began constructing the Ark. At 6:25, he was told to

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[10] This is how James A. Scott interpreted it in *On Earth As In Heaven: The Restoration of Sacred Time and Sacred Space in the* Book of Jubilees (Leiden: Brill, 2005), p. 237.

[11] See J. T. A. G. M. van Ruiten, *Primaeval History Interpreted: The Rewriting of Genesis 1—11 in the book of Jubilees* (Leiden: Brill, 2000). This work has a useful chart on page 125 setting out the details of the births of the Genesis 5 patriarchs in MT, LXX, SP, and Jubilees. It is clear from this that SP and Jubilees must go back to a common text; but the same cannot be said for the patriarchs in Genesis 11.

[12] Genesis makes Japheth the oldest of Noah's three sons. At 7:10 Ham is called the youngest son, so there is a discrepancy here.

make the Ark on 1D, 1M.

Date 40 (5:23) 1308/. 1-16D, 2M, 6Y, 5W, 27J, Noah brought in all the animals.

Date 41 (5:23) 1308/. 17D, 2M, 6Y, 5W, 27J, God shut the door of the Ark. 40 days and nights it rained.

Date 42 (5:27) 1308/. Waters remained standing for 5 months—150 days.

Date 43 (5:29) 1308/. During the 4M, the sources of the great deep were closed. At 6:26, it states that on 1D, 4M, 'the openings of the depths of the abyss below were closed.'

Date 44 (5:29; 6:26) 1308/. 1D, 7M, 6Y, 5W, 27J, The great sources of the deep were opened to allow the flood waters to recede.

Date 45 (5:30; 6:27) 1308/. 1D, 10M, 6Y, 5W, 27J, the tops of the mountains were seen.

Date 46 (5:30; 6:25) 1309/. 1D, 1M, 7Y, 5W, 27J, the earth became visible.

Date 47 (5:31) 1309/ . 7Y, 5W, 27J, the flood waters had dried up on the earth.

Date 48 (5:31) 1309/. 17D, 2M, 7Y, 5W, 27J, the earth was totally dry.

Date 49 (5:32) 1309/. 27D, 2M, 7Y, 5W, 27J, Noah opened the door of the ark and let out all the animals.

Date 50 (6:1) 1309/. 1D, 3M, 7Y, 5W, 27J, Noah left the Ark, and built an altar on the mountain. God made a covenant with Noah not to flood the earth again.

Date 51 (6:17) 1309/. 1D, 3M, 7Y, 5W, 27J, Festival of Weeks (or Festival of First fruits) instituted for the first time. This festival had been kept in heaven for the past 26 jubilees and 5 weeks of years [= 1309 years]. Noah and his generations kept it for 7 jubilees and one week [= 350 years, = all the remainder of Noah's life]. This period was followed by disuse and eating of blood until Abraham's day, when it was kept up until the birth of Moses, when it was forgotten, until renewed on Mt Sinai. Four Memorial Days were set up (1) 1D, 1M; (2) 1D, 4M; (3) 1D, 7M; (4) 1D, 10M (6:23). It is claimed that Noah kept these four days and so he was saved. These days represent pivotal days in the course of the Flood (6:24-29). 13 weeks for each quarter year, and 52 weeks in one complete year, 364 days. Severe warning issued not to add a single day to the year (6:33). He claims that intercalation will disturb the festival times, sabbaths, and weeks, etc. He is aware that the lunar year is 10 days earlier than the solar year. He claims that after Moses's death they will forget the 364-day year.

Date 52 (7:1) 1317/. 1Y, 7W, 27J, Noah planted a vine at Mt Ararat (Lubar).

Date 53 (7:1) 1320/. 7M, 4Y, 7W, 27J, The vine produced fruit. At 7:36 he says the fruit of the vine is not to be picked, but in the fourth it can be picked. In the fifth year 'arrange relief for it.' This pattern was known to Enoch ('in his seventh generation') who passed it to Methuselah and his son Lamech (7:38).

Date 54 (7:2) 1321/. 1D, 1M, 5Y, 7W, 27J, Noah kept the first fruits of the wine until this date to make atonement, and then drank it, and got drunk.[13] Shem stayed with Noah and built a city at Mt Ararat (7:16).

Date 55 (7:18) 1311/. Arphaxad was born 2 years after the Flood.

Date 56 (7:20) 1324-72/. During the 28J, Noah instructed his sons in all the commandments, and flee fornication. The fornication of the Watchers brought about the Flood, Noah claimed.[14]

Date 57 (8:1) 1373/. 1Y, 1W, 29J, Arphaxad married Rasueya, d. of Susan, d. of Elam.

Date 58 (8:1) 1375/. 3Y, 1W, 29J, Arphaxad begat Kainam (Cainan II), who found ancient inscriptions of the Watchers' teaching and sinned as a result.[15]

Date 59 (8:5) 1429/. 1Y, 2W, 30J, Kainam married Melka, d. of Madai, Japheth's son.

Date 60 (8:5) 1432/. 4Y, 2W, 30J, Kainam begat Shelah.

Date 61 (8:6) 1499/. 1Y, 5W, 31J, Shelah married . . .

Date 62 (8:7) 1503/. 5Y, 5W, 31J, Shelah begat Eber.

Date 63 (8:7) 1564/. 3Y, 7W, 32J, Eber married . . .

Date 64 (8:8) 1567/. 6Y. 7W. 32J, Eber begat Peleg. They divided the earth between them according to Noah's directions.

Date 65 (8:10), 1569/. 1Y, 1W, 33J, Noah divided the earth among his three sons, and gave Canaan to Shem, but Canaan stole it. Shem was given 'the centre of the earth,' which included the Garden of Eden. Arphaxad got the third share because he was the third named son of Shem.

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[13] It is clear from this that Nisan was considered the first month of the year, and not the seventh (Tishri).

[14] 1 Enoch, 2 Enoch (Slavonic version), the Syriac *Apocalypse of Baruch*, and Pirke de R. Eliezer (ET by W. O. E Oesterley and G. H. Box (London, 1916), may throw light on what constituted 'fornication' in the inter-testamental period. In Jubilees, it is used as a catch-all category. The attempt to restrict it to mean sins committed by unmarried persons is an unwarranted imposition on the term.

[15] This strongly suggests that the Flood was local and did not disturb the geology or the geography of the river systems.

Date 66 (10:1) 1583-1589/. 3W, 33J, demons (descendants of the Watchers) entered Noah's grandchildren , misleading, blinding, and killing some of them, which was reported to Noah, who was instructed to use plants as medicines to heal them.

Date 67 (10:15) 1657 (death of Noah)/. He died in the 5th year, of the fifth week, in the 34th jubilee. The earliest date recorded for Noah is Date 35 (4:33) 1205/. 1Y, 5W, 25J, when Noah married Emzara, d. of Rakiel, d. of his father's brother, 'during the 1st year in the 5th week.' He lived 950 years, or 19 jubilees, 2 weeks, and 5 years. Noah's birth year can be worked out, because he was 600 years old when the Flood began in 1307 A.M. Subtract 950 years from 1307, leaves 707 A.M. as his birth year, which means that Noah was born in the 7th year of the 3rd week, in the 15 jubilee. If we add the 350 remainder years of Noah's life to 1307 A.M., this gives 1657 A.M. for his death, which was in 5Y, 5W, 34J. The author has reached the 34th jubilee at 10:15, but he goes back to record what happened in the 33rd jubilee. The reason for this is that he wanted to complete Noah's biography, before resuming the sequence of the second set of ten patriarchs in Genesis 11.

Date 68 (10:18) 1576/. 1Y, 2W, 33J, Peleg married . . .

Date 69 (10:18) 1579/. 4Y, 2W, 33J, Peleg begat Reu [Ragew]. (The jubilee number should be 34; and the date should be 1627 A.M. for the birth of Reu.) The people emigrated from Mt Ararat toward the east, to Shinar, to build the Tower of Babel.

Date 70 (10:20) 1596/. 7Y, 4W, 33J. Started to build the Tower of Babel. (The work started at the very end of the 7th year, if the 43 years are to end in 1Y, 4W, 34J.)

Date 71 (10:21) 1596-1639/. Tower stopped in 1Y, 4W, 34J. 43 years building the Tower of Babel. God blew it down.

Date 72 (10:27) 1639/. 1Y, 4W, 34J, Nations dispersed over confusion of languages .

Date 73 (11:1) 1681/. 1Y, 3W, 35J, Reu married . . . .

Date 74 (11:1) 1687/. 7Y, 3W, 35J, Reu begat Serug. Noah's descendants fought among themselves, set up kingdoms, and fortified cities. Slavery of male and females resulted from war booty. Serug grew up in Ur of the Chaldees, near the father of his wife's mother. He was a worshipper of idols.

Date 75 (11:7) 1744/. 1Y, 5W, 36J, Serug married Melcha, d. of Kaber, d. of his father's brother.

Date 76 (11:8) 1744/. 1Y, 5W, 36J, Serug begat Nahor.

Date 77 (11:9) 1800/. 1Y, 6W, 37J, Nahor married . . .

Date 78 (11:10) 1806/. 7Y, 6W, 37J, Nahor begat Terah. The birds ate the seed, food started to become scarce.

Date 79 (11:14) 1870/. 1Y, 2W, 39J, Terah married Edna, d. of Abram, the d. of his father's sister.

FROM ABRAHAM TO ISAAC

Date 80 (11:15) 1876/. 7Y, 2W, 39J, Terah begat Abram, who was named after his mother's father because he had died before his daughter's son was conceived. It is curious that the 7th year is significant in Abraham's life, according to Jubilees. (1) In the 7th year he is born. (2) He questions Terah about his idol worship in a 7th year. (3) He married Sarah in a 7th year. (4) His nephew Lot is born in a 7th year. (4) He departs for Canaan in a 7th year.[16] This looks like a contrived biography of Abraham.

Date 81 (11:16) 1890/. 7Y, 4W, 39J, when Abram was 2 weeks of year, he separated from his father's idol worship.

Date 82 (11:23) 1891/. 1Y, 5W, 39J, Abram invented a new plough which covered the seed as soon as it was sown.

Date 83 (12:1) 1904/. 7Y, 6W, 39J, Abram challenged Terah to turn to God from his idols, but he feared to do so in case the people killed him.

Date 84 (1925/. 7Y, 2W, 40J, Abram married Sarai, the d. of his father.

Date 85 (12:10) 1928/. 3Y, 3W, 40J, Haran, Abram's brother, married.

Date 86 (12:10) 1932/. 7Y, 3W, 40J, Haran begat Lot. His brother Nahor also married.

Date 87 (12:12) 1936/. 4Y, 4W, 40J, Abram at 60 years of age set fire to Terah's house of idols. Haran died trying to put out the fire.

Date 88 (12:15) 1936-1951 = 2 weeks of years/. Terah left Ur with his sons to go to Canaan. He settled in Haran where Abram lived with him for 2 weeks of years.

Date 89 (12:16) 1951/. 1D, 7M, 5Y, 6W, 40J, Abram watched the night sky all night to see what the character of the year would be with respect to the rains. God revealed to him to follow His direction away from Ur and Haran, and gave him the gift of the original language, Hebrew, spoken at Creation. He studied Terah's Hebrew books for the next six, rainy, months.

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[16] For the function of 'seven' in Abraham's chronology, see James C. VanderKam, *From Revelation to Canon* (Brill: Leiden, 2000), p. 539 n 32.

Date 90 (12:28) 1953/. 7Y, 6W, 40J, Abram informed Terah he was leaving Haran to go to Canaan, but he said he would come back again to him.[17] He urged him to take Lot with him, which he did. Abraham was now 77 years of age.

Date 91 (13:8) 1954/. 1D, 1M, 1Y, 7W, 40J, Abram in Bethel where he at first built an altar to God, he called upon the name of the Lord. He sacrificed there, then he moved on to Hebron, and stayed there two years.

Date 92 (13:10) 1954-1956/. [no date given] Abram was in Hebron for two years.

Date 93 (13:11) 1956/. 3Y, 7W, 40J, there came a famine in the land of Canaan, so he went to Egypt for five years.

Date 94 (13:11) From 3Y, 7W, 40J, to 1Y, 1W, 41J, Abram was 5 years in Egypt before Sarai was forcibly taken from him. Tanais was built 7 years before Hebron.

Date 95 (13:16) 1963/. During 3Y, 1W, 41J, he returned to Bethel and thanked the Lord for a safe return.

Date 96 (13:17) 1964/. 4Y, 1W, 41J, Lot departed from Abram to live in Sodom. Lot had no children.

Date 97 (13:19) 1964/. 4Y, 1W, 41J, God promised Abram all the land he could see, and walk through. He went to Hebron to live there.

Date 98 (13:22) 1964/. [Before the 1D, 3M] 4Y, 1W, 41J, 'in this year [but before the 1D, 3M]' Chedorlaomer, and other kings, killed the king of Gomorrah, while the king of Sodon escaped, and they captured Lot. He went as far as Dan to recover Lot. He gave a tithe of the first fruits to Melchisedek.

Date 99 (13:22) 1964/. 1D, 3M, 4Y, 1W, 41J, God appeared to Abram in a dream, and promised an heir, and seed as many as the stars.

Date 100 (14:10) 1964/. mid-month, 3M, 4Y, 1W, 41J, while by the Oak of Mamre, God cut a covenant with Abram. He mentioned a 400-year oppression 'in a foreign land.' God promised, 'In the fourth generation they will return to this place' (14:16). The intercessor/dictating angel said that the Covenant made with Abram was 'like the covenant which we concluded during this month with Noah' (14:20).

Date 101 (14:24) 1965/. 5Y, 1W, 41J, Abram begat Ishmael, through Hagar.

Date 102 (14:24) 1965/. 5Y, 1W, 41J, Abram was 86 years of age.

Date 103 (15:1) 1986/. mid-month, 3M, 5Y, 4W, 41J, Abram celebrated the Festival of First fruits {Pentecost} of the wheat harvest. His name was changed to Abraham, and Sarai to Sarah. Circumcision instituted. He asks God 'Will a son be born to one who is 100 years old? Will Sarah who is 90 years of age give birth to a child?' His name is to be Isaac, 'whom Sarah will give birth for you at this time next year' (15:21). The sign of circumcision on a child indicated that he belonged to God. God has placed spirits to govern non-Hebrew nations, but He is over Israel, and not an angel (15:31f.).

Date 104 (16:1) 1986/. 1D, 4M, 5Y, 4W, 41J, The intercessor/dictating angel said this was the day they at the Oak of Mamre, informed Abram that Isaac would be born. Sarah heard and laughed at it.

Date 105 (16:5) 1986/. During this 4M, 5Y, 4W, 41J, the Lord judged Sodom and the other 4 cities with fire and brimstone. But Lot was rescued by the angels. Lot committed a unique sin of lying with his daughters.

Date 106 (16:10) 1986/. During this 4M, 5Y, 4W, 41J, Abraham migrated from Hebron to Kadesh/Sur (Gerar).

Date 107 (16:12) 1986/, mid-month, 5M, 5Y, 4W, 41J, Abraham migrated to the Well of the Oath.

Date 108 (16:12) 1986/, mid-month, 6M, 5Y, 4W, 41J, God visited Sarah and did for her as He had said.

Dates 110 and 111 belong in here chronologically.

Date 109 (16:13) 1987/. mid-month, 3M, 6Y, 4W, 41J, Sarah gave birth to Isaac, at the time of the Festival of First fruits [Pentecost].

FROM ISAAC TO JACOB

Date 110 (16:15) 1987/. 5Y, 4W, 41J, 'we' came to Abraham at the Well of the Oath, as promised.

Date 111 (16:16) 1987/. 7M, 5Y, 4W, 41J, "we [angels] returned during the seventh month, and we found Sarah pregnant in front of us." They announce that Abraham would have 6 more sons,

[17] This is taken up in the *Book of Jasher* 13:20, where Abraham spent 20 years in Canaan, and returned to Haran when he was 70 and remained there five years, until he was called again to leave Haran for good and settle in Canaan. An anonymous author translated this work entitled, ספר הישר *or the Book of Jasher; faithfully translated from the original Hebrew into English* (New York: M. M. Noah & A. S. Gould, 1840). This was reprinted in 1887 by J. H. Parry (Salt Lake City) and again in 2000 by The Book Tree (Escondido, California).

and a glorious future awaited his descendants. Then the angels went away. Abraham instituted the Festival of Tabernacles [seven days] for the first time.

Date 112 (17:1) 1989/. 3M, 1Y, 5W, 41J, Isaac was weaned {which was 2 years exactly}. Abraham celebrated with a banquet. {It might have been during this banquet that Sarah told Abraham to get rid of Hagar and her son Ishmael, which did not please Abraham.} (She was thrown out, and she got an Egyptian wife for Ishmael, who bore him Nebaioth.

Date 113 (17:15) 2003/. 12D, 1M, 1Y, 7W, 41J, Abraham's faithfulness was praised in heaven, but Mastema [= Satan] taunted God that Abram loved Isaac more than Him. He challenges God to get Abram to offer Isaac as a sacrifice. Abram passed the test to the shame of Mastema.

Date 114 (18:17) [no date]/. Abram settled in Beersheba with his servants, where he celebrated 'this festival' {of Tabernacles} every year.

Date 115 (19:1) 2010-2023/. 1Y, 1W, 42J, Abraham returned to Hebron/Kiriath Arba, and lived there 2 weeks of years.

Date 116 (19:2) 2024/. 1Y, 3W, 42J, Sarah died in Hebron at 127 years of age. Hagar died before Sarah (19:11).

Date 117 (19:10) 2027/. 4Y, 3W, 42J, Abram got a wife for Isaac, Rebecca, "the daughter of Bethuel (the son of Abraham's brother Nahor), the sister of Laban. Bethuel was their father, *the daughter of Bethual,* the son of Milcah, who was the wife of Abraham's brother Nahor."

Date 118 (19:11) [no date]/. 2 weeks of years. Abram married a third wife, Keturah, who bore him 6 sons, over 14 years.

Date 119 (19:13) 2046/. 2Y, 6W, 42J, Rebecca bore twins, Esau and Jacob. Abraham loved Jacob, but Isaac loved Esau. Abraham conveyed his preference for Jacob to Rebecca. He hoped that Jacob's descendants would bless him and "my ancestors Shem, Noah, Enoch, Malaleel, Enos, Seth, and Adam." {Note the abbreviation of the Gen 5 & 11 genealogies to just 8 links (19:24).} Immediately after this Abraham further abbreviates the 20 names to just 5 links, namely, Adam, Enoch, Noah, and Shem (19:27).

Date 120 (20:1) 2052/. 1Y, 7W, 42J, Abraham summoned all his sons, Ishmael and his 12 sons, Isaac and his 2 sons, and the 6 sons of Keturah, and their sons, and commanded all of them to keep the commandments of the Lord, love one another, circumcise their sons, and avoid all sexual impurity. If any female commits a sexual offence she is to be burned. They were not to take foreign wives. They were not to make any idols. Say grace over meals. He then parted his worldly goods among his sons, and sent them away, but kept the best for Isaac. Ishmael settled in Babylon.

Date 121 (21:1) 2057/. 6Y, 7W, 42J, Abraham summoned Isaac. He was now 175 years of age. He instructs him on the righteous life to lead. He says he got knowledge from the words of Enoch and Noah (21:10).

Date 122 (22:1) 2109/. 2Y, 1W, 44J, "it is the year in which Abraham died." {If he did, he would be 227 years of age. There is no obvious solution to this wrong date. It could mark the death of some female, such as Hagar or Keturah (but not Rebecca). Another alternative is that it might be the occasion of the birth of the twin boys, Esau and Jacob, in the 2nd year of the 6th week in the 42nd jubilee, in 2046 A.M. when Abraham was 170 years of age. The impression from 22:4 is that this meal was given 'before he died,' suggesting he was very aged. However, during the Feast Abraham states that he is 175 years old (22:7; cf. 23:8). If true, then the date of 22:10 should be altered to 7Y, 6W, 42J. It so happens that in the year Abraham was 227, Rebecca called Jacob to her (25:1). Is this what the original date was intended to date?}

Date 123 (22:1) 2109/. 2Y, 1W, 43J, Abraham is still alive when Isaac and Ishmael came from the Well of the Oath to Abraham [presumably at Hebron {date 113, 22:3} or, less likely, Beersheba {date 112}], to celebrate the Feast of First fruits [Pentecost]. Isaac's possessions in Beersheba were huge at this time, and it was also his birthday. The speech that Abraham gives mentions that he is 175 years. He summons Jacob, but not Esau, and blesses him, and warns him not to marry a Canaanite woman. Jacob slept with Abraham that night, and Abraham put Jacob's two fingers on his eyes and fell asleep forever (23:1). Jacob did not realise he was dead until he woke in the night to find him "cold as ice." He told Rebecca, who told Isaac. When Ishmael heard he set out to come to Abraham, and Keturah's sons for 40 days of mourning.

Date 124 (24:1) 2073-2080/. 1Y, 3W, 43J, Isaac moved from Hebron to the Well of the Vision, and stayed there 7 years.

Date 125 (24:2) 2080/. 1Y, 4W, 43J, a famine occurred. Esau sold his birthright to Jacob for a bowl of porridge.

Date 126 (24:8) 2081/. 2Y, 4W, 43J, Isaac set out to go down to Egypt. He stopped at Gerar, with the Philistine king Abimelech. God appeared to him to stay in Canaan.

Date 127 (24:12) 2080-2101/. For 3 weeks of years (from 1Y, 4W, 43J to 1Y, 7W, 43J) Isaac lived in Gerar under king Abimelech's protection.

Date 128 (24:17) 2101/. 1Y, 7W, 43J, Abimelech told Isaac to leave his kingdom as he was becoming

too great. Isaac lived as a foreigner in the valleys of Gerar. He opened up the wells that Abraham dug.

Date 129 (24:21) 2108/. 1D, 1M, 1Y, 1W, 44J, Isaac moved to the Well of the Oath and God assured him of His protection. He built there the altar that Abraham had built. He regretted making a covenant with Abimelech. So he cursed the Philistines.

Date 130 (25:1) 2109/. 2Y, 1W, 44J, Rebecca summoned Jacob and warned him not to marry a Canaanite woman, like Esau who married two Canaanite (Hittite, 27:8) wives.

Date 131 (25:4) 2109/. 2Y, 1W, 44J, Jacob replied that he was 9 weeks of age [63 years of age] and had no intention of marrying a Canaanite woman, *ever*. He notes that Esau has been quarrelling with him for the past 22 years (2087-2109 A.M.) to get him to marry sisters of his two Canaanite wives, but he had steadfastly refused him.

Date 132 (26:1) 2114/. 7Y, 1W, 44J, Isaac summoned Esau to give him the firstborn's blessing. Jacob stole the blessing and was advised to flee to Haran, to Bethuel's family.

JACOB'S TWENTY YEARS IN HARAN

Date 133 (27:19) 2115/. 1D, 1M, 1Y, 2W, 44J, Jacob, alone, flees to Haran and stops at Bethel to make a vow to God. Ladder up to heaven. God confirms the Covenant with him. At this time Esau married Mahalath, Ishmael's daughter, and he gathered all his father's flocks and his wives and moved to Mount Seir. He left his father alone at the Well of the Oath (29:18). So Isaac had moved from the Well of the Oath to the mountain of Hebron.

Date 134 (28:2) 2115-2122/. Jacob served Laban one week for Rachel.

Date 135 (28:2) 2122/. 1Y, 3W, 44J, Jacob asked Laban for Rachel, but got Leah instead.

Date 136 (28:10) 2122-2129/. Jacob served another 7 years for Rachel.

Date 137 (28:11) 2122/. 14D, 9M, 1Y, 3W, 44J, Reuben born of Leah..

Date 138 (28:13) 2124/. 21D, 10M, 3Y, 3W, 44J, Simeon born of Leah.

Date 139 (28:14) 2127/. 1D, 1M, 6Y, 3W, 44J, Levi born of Leah.

Date 140 (28:15) 2129/. 15D, 3M, 1Y, 4W, 44J, Judah born of Leah.

Date 141 (28:18) 2127/. 9D, 6M, 6Y, 3W, 44J, Dan born of Bilhah. {But he is born before Judah.}

Date 142 (28:19) 2130/. 5D, 7M, 2Y, 4W, 44J, Naphtali born of Bilhah.

Date 143 (28:20) 2131/. 12D, 8M, 3Y, 4W, 44J, Gad born of Zilpah.

Date 144 (28:21) 2133/. 2D, 11M, 5Y, 4W, 44J, Asher born of Zilpah.

Date 145 (28:22) 2132/. 4D, 5M, 4Y, 4W, 44J, Issachar born of Leah. {But born before Asher.} She gave him to a nurse.

Date 146 (28:23) 2134/. 7D, 7M, 6Y, 4W, 44J, twins born Dinah and Zebulun born of Leah.

Date 147 (28:24) 2134/. 1D, 4M, 6Y, 4W, 44J, Joseph born of Rachel.

Date 148 (28:26f.) The six years of additional service (2129-2134) are not mentioned in *Jubilees* because the author believed that as soon as Joseph was born, the six years were up, and Jacob returned to Canaan after 20 years' absence from Isaac (cf. Gen 31:38, 41). If so, there is a discrepancy with Genesis 31:7 where Jacob recounts that Laban changed his wages ten times to prevent him accumulating flocks of sheep and goats. The biblical account (Gen. 30:25–31:16) shows that the six years of additional service *followed* the birth of Joseph (Gen 31:41), not preceded it, as in *Jubilees*. The biblical data is confirmed in the meeting between Esau and Jacob by the brook Jabbok (in Transjordan). At this meeting, in *Jubilees*, Joseph was a new born baby, but in Genesis 33:7, Joseph bows to Esau, with his mother Rachel. Joseph would have been about 7.5 years old at this time (2135 A.M.), so he would have been quite capable, mentally and physically, of doing what is attributed to him.

Date 149 (29:4) 6Y, 4W, 44J, according to Genesis 31:23 it took Laban ten days (3+7) to catch up with Jacob who had reached Gilead by this time.

Date 150 (29:5) 2135/. 21D, 1M, 7Y, 4W, 44J, Jacob returned to Gilead. {Presumably this refers to the entire caravan of flocks and cattle, which would have moved at a slower pace.}

Date 151 (29:5) 2135/. 13D, 3M, 7Y, 4W, 44J, Laban overtook Jacob, but a vision from God prevented him from doing any harm to Jacob's family. {There is a difference of 52 days between the arrival of Jacob in Gilead and Laban finding him.}

Date 152 (29:7) 2135/. 15D, 3M, 7Y, 4W, 44J, Jacob made a banquet for Laban at which they covenanted not to enter each other's territory.

Date 153 (29:12) 2135/. 11D, 9M, 7Y, 4W, 44J, Jacob crossed the river Jabbok, and on the same day Esau, his brother, met him, and were reconciled.

JACOB'S RETURN TO CANAAN

Date 154 (29:14) 2136/. 1Y, 5W, 44J, Jacob crossed the Jordan and settled down 'from the sea of Fahahat as far as Bethshan, Dothan, and the forest of Akrabbim.' In the meantime Isaac had

returned from the Well of the Oath to Abraham's Tower, away from Esau. In 2115 A.M. Esau had left his father alone at the Well of the Oath (29:18; 35:10 'abandoned us'). So Isaac had moved from the Well of the Oath to the mountain of Hebron, where Abraham's Tower was situated. Jacob sent gifts to Isaac and Rebecca four times a year, between the seasons of the months, between plowing and harvest, autumn and the rainy season, and between winter and spring.

Date 155 (30:1) 2143/. 4M, 1Y, 6W, 44J, Jacob moved to Salem, east of Shechem. There Dinah was raped by Shechem, son of Hamor the Hivite, when she was 12 years of age. {Her age was 8.75 years, because she was born in 2134, according to Date 143 above. If we push her birth back one week of years, then she would have been 15.75 years of age, which seems a more reasonable age for a girl to marry at. This is yet another reason for pushing back the marriage of Jacob to Rachel to the first year of his 20-year service.} Simeon and Levi killed all the men of Shechem, which the Lord approved of. {The incident of the rape of Dinah is very likely out of chronological order here, as it is in the biblical version (Gen 33:18–34:31 should be inserted after 35:20). It is a dischronologised passage, prompted by the mention of 'Shechem' in 33:18.}

Date 156 (31:1) 1D [no date, but probably 2143: 7M, 1Y, 6W, 44J]. {This section of text seems to be out of chronological order, and appears to belong to the entry into the land of Canaan, because Jacob intends to go to Bethel to pay his vow to the Lord there. However, Jacob gathered all the idols and hid them beneath the oak in the land of Shechem (31:2). The reference to Shechem (unless it is a gloss) would suggest that it is not out of chronological order. But why wait nine years before he paid his vows to God at Bethel? The solution could be that the MT places Jacob's first year back in the land of Canaan when he was 158 years of age, but if one week of years is added to this figure Isaac is 165 years old, which is the figure that *Jubilees* gives for this first meeting of Jacob with Isaac.}

Date 157 (31:3) 1D, 7M [no date, but probably 2143: 1Y, 6W, 44J]/. Jacob arrived in Bethel and paid his vows to God, as promised. He invited Isaac and Rebecca to this event. Isaac replied by asking Jacob to visit him 'before I die' (31:4). Jacob took Levi and Judah with him, whom Isaac blessed. This appears to be the first time that Rebecca met Jacob, and his two sons. Jacob went in to Isaac who was lying down on a bed, who blessed Levi profusely. Isaac made Levi and Judah sleep with him in the same bed (31:23). Jacob then related how the Lord had watched over him all the time he was away, and invited Isaac again to accompany him to Bethel, but Isaac said he was 165 years old 'today' and too weak to travel. This was Isaac's first sight of Jacob (31:28), and he urges him not to delay to carry out his vow 'because you will be held accountable regarding the vow. Now hurry to perform it.' (31:29). Isaac told Rebecca to go with Jacob, and Deborah accompanied her. Levi had a dream that night that the priesthood was his.

Date 158 (32:2) 14D, 7M, [no date, but probably 2143: 1Y, 6W, 44J]/. Jacob gave God a tithe of everything he had. At this time Rachel became pregnant with Benjamin.

Date 159 (32:4) 15D, 7M, [no date, but probably 2143: 1Y, 6W, 44J]/. Jacob made an enormous sacrifice to God with Levi, as the priest of the Most High, officiating, as his way of paying back his vow to God. All the different animals are in multiples of seven. He sacrificed for seven days. {If this event took place in the first year of Jacob's return to Canaan, then Levi would only have been 9 years old. It may have been for this reason that the event was pushed forward to Isaac's 165th year (2145 A.M.), which would make Levi 19 years of age, and 46 years of age when he went down with Jacob into Egypt (2172 A.M.).

Date 160 (32:16) 22D, 7M, [no date, but probably 2143: 1Y, 6W, 44J]/. Jacob decided to build up 'that place' where he built his altar in Bethel and surround it with a court and wall for an eternal holy place, but God forbade him. He was renamed 'Israel' that night. He was instructed to live with Isaac until Isaac died at Abraham's Tower. (Rebecca said of Jacob, 'He has not separated from us from the day he came from Haran until today' (35:12).) God informed him that he would die in Egypt but be buried with Abraham.

Date 161 (32:27) 23D, 7M, [no date, but probably: 1Y, 6W, 44J]/. The extra day was the 8th day of the Feast of Tabernacles.

Date 162 (32:30) 23D, 7M, [no date, but probably: 1Y, 6W, 44J]/. Deborah, Rebecca's nurse, died and was buried beneath the Oak of Mourning. After the Festival, Rebecca returned home to Isaac. Jacob accompanied her as far as Kabratan, and remained there.

Date 163 (32:33) 2143/. 11D, 8M, 1Y, 6W, 44J, Rachel died giving birth to Benjamin, and was buried in Bethlehem. {This is 8 years later than the MT version, which puts this event in the year Jacob arrived back in Bethel (Gen 35:16).}

Date 164 (33:1) 2145/. 1D, 10M, 3Y, 6W, 44J, Jacob & Leah lived with Isaac & Rebecca.

Date 165 (33:3) [no date]/. Reuben lay with Bilhah, Rachel's handmaid. Because she was defiled Jacob could not sleep with her again.

Date 166 (33:21) 2145/. 1D, 10M, 3Y, 6W, 44J, Jacob and all his sons lived near his father Isaac &

Rebecca. This would have occurred after Benjamin had been weaned, which usually took two years.

Date 167 (34:1) 2148/. 6Y, 6W, 44J, seven Amorite kings attack the sons of Jacob near Shechem, but Jacob, Levi, Judah and Joseph were not with them. Benjamin looked after Isaac. Jacob mustered 6,000 men who carried swords, to battle with the Amorite kings and defeated them. They paid tribute to Jacob until he went down into Egypt (in 2172).

JOSEPH SOLD INTO EGYPT

Date 168 (34:10) 2149/. 7Y, 6W, 44J, Jacob sent Joseph to Shechem to look after the welfare of his brothers.

Date 169 (34:12) 2149/. 10D, 7M, 7Y. 6W, 44J, Joseph's blood-soaked coat was taken to Jacob. Joseph was sold to Ishmaelites and taken down to Egypt, and sold to Potiphar, pharaoh's eunuch. Bilhah and Dinah died when they heard of Joseph's death, so there were three deaths in the same month. Both women were buried with Rachel. Jacob mourned for one year. This day became the Day of Atonement.

Date 170 (34:20) [no dates, but after 2149]/. After Joseph was taken to Egypt all of Jacob's sons took wives. Simeon and Judah married Canaanite women. Simeon changed his mind and married a Mesopotamian woman. {No dates are given for these marriages.}

Date 171 (35:1) 2157/. 1Y, 1W, 45J, Rebecca summoned Jacob and ordered him to honour Isaac and Esau all their lives. 'Why would he not?' he asked her in surprise. She said she had a dream in which she would die this year in her 155th year. She then went in to Isaac and got him to agree to compel Esau not to harm Jacob. {According to the MT chronology, Isaac died two years prior to Rebecca's death, so the author moved the death of Isaac a full week of years forward, so that Isaac died in 2162. Unfortunately, this date meant that Isaac died at 182 years, instead of 180 years. It is likely that it is Rebecca's dates that forced the author to readjust Isaac's dates to fit in with her dates.

Date 172 (35:18) [no date, but it was 2157/. 1Y, 1W, 45J, see Date 171]/. Rebecca summoned Esau and got him to pledge that he would do no harm to Jacob. Isaac was cynical that Esau would keep any pledge he made (35:15). She requested Esau to bury her body near Sarah, and that he would love Jacob. She made a meal for the Esau and Jacob, and that night she died at 155 years of age. She was in very good health right to the end (35:7).

Date 173 (36:1) 2162/. 6Y, 1W, 45J, Isaac summoned Esau and Jacob to him and requested them to bury him in the grave he dug for himself next to Abraham's. He threatened that if either brother did evil to the other they would not be entered in the 'Book of Life' (36:10). He gave the larger inheritance to Esau including the Tower, and all that Abraham acquired at the Well of the Oath. But Esau refused to take his inheritance and asked that it be given to Jacob because he held the birthright. They had a meal together, and Isaac died that night at 180 years of age. He had completed 25 weeks and 5 years. Esau lived on Mt Seir, while Jacob lived in the Tower at Hebron.

Date 174 (36:21) 2167/. 4Y, 2W, 45J, Leah died and was buried by Rebecca, to the left of his grandmother Sarah's grave. Jacob regarded Leah as a 'perfect wife.'

Date 175 (37:1) [no date given, but it occurred in 2162/. 6Y, 1W, 45J, Esau's 4 sons (38:8) were incensed that their father had given Jacob his inheritance, and went to war, forcing Esau to lead them, which he was reluctant to do at first, but then consented. His sons hired 4000 warriors. Jacob had only 200 in the Tower.

Date 176 (37:14) [no date, but it was after the death of Leah, in 2167, when Jacob was mourning for her]. Esau's sons, with their 4000-strong army, came against Jacob who killed Esau and buried him. The Edomites paid tribute to Jacob until he went down into Egypt. {There are five years between the death of Isaac and the death of Leah. Did it take this long for Esau's sons to prepare for battle? Esau died in, or just after, 2167, at the age of 121 (+1) years (2046 - 2167).}

Date 177 (39:1) [no date, but it was 2149] *Jubilees* explicitly states that Joseph was 17 years of age when he was sold into Egypt to Potiphar, chief cook to Pharaoh. {It is stated he was 17, but the actual chronology of Jubilees makes him 15 years, because the author has to place Joseph's birth in the 6th year of the 6-year service that Jacob rendered to Laban as his wages. By moving Joseph's birth two years *forward*, it reduced the 17 years to 15. The knock-on effect of this alteration was to reduce Joseph's age to 108 years, even though it is *stated* that he died at 110 years (see Date 200).}

Date 178 (39:8) [no date, but it was 2151] Potiphar's wife tempted Joseph for 2 years to lie with her. He was put in prison.

Date 179 (40:3) [no date] Joseph interprets pharaoh's dream of 7 years of plenty (2164–2170) followed by 7 years (2171–2177) of severe famine. There is a gap of 12 years between being put in

prison (2152) and standing before pharaoh (2163). Now Jacob went down to Egypt in the second year of the famine, which was 2172, and 2163 is the year that Joseph interpreted pharaoh's dream. Could Joseph have been in prison for 12 years? Genesis 41:1 indicates that Joseph was only two full years in prison when he interpreted pharaoh's dream, and Genesis 41:46 states that Joseph was 30 years of age when he was stood before pharaoh. There is a discrepancy of ten years here over Joseph's prison term between Genesis and *Jubilees*. See Date 200 where Jubilees clarifies Joseph biography.

Date 181 (40:11) [no date]/. Joseph was 30 years old when he stood before pharaoh. Isaac died in this same year (40:12).

JUDAH'S FAMILY

Date 182 (41:1) 2165/. 2Y, 2W, 45J, Judah took an Aramean woman, Tamar, as a wife for Er, but Er hated her because his mother, Bedsuel [Bathshua], hated her, so he would not lie with her. God killed him. She was given to Onan, but he too was killed by God. Judah told Tamar to wait for Shelah [Selom] to grow up.

Date 183 (41:7) 2168/. 5Y, 2W, 45J, Judah's wife Bedsuel [Bathshua] died.

Date 184 (41:8) 2169/. 6Y, 2W, 45J, Tamar tricked Judah to lie with her.

Date 185 (41:16) [no date]/. When Tamar was 3 months pregnant, Jacob wanted her burned, but discovered he had made her pregnant. She was not given to Selom, and neither did he lie with her again. She was still a virgin when he lay with her, so his descendants were established (41:27).

Date 186 (41:21) 2170/. 7Y, 2W, 45J, Tamar gave birth to twins, Perez and Zerah.

Date 187 (41:27) 2170/. 7Y, 2W, 45J. Following the birth, Joseph's 7 years of plenty finished, and the 7 years of famine began.

Date 188 (42:1) 2171/. 1Y, 3W, 45J, during the first year the 7 years of famine began.

Date 189 (42:4) [no date]/. Jacob sent his ten sons to Egypt to buy grain, and Joseph recognised them, and imprisoned them. He kept back Simeon, and sent the other 9 sons back to Jacob to bring back Benjamin the next time. Reuben had two sons at this time (42:18).

Date 190 (42:20) 2172/. 1D, [1M?], 2Y, 3W, 45J, Jacob sent them back to Egypt for the second time with Benjamin. He prepared a dinner for all of them, and gave Benjamin 7 times more than the others. Joseph says that this year is the second year of the famine and there are five more years of it. He reveals himself to them and commands them to bring his father down to Egypt.

Date 191 (44:1) 2172/. 1D, 3M, 2Y, 3W, 45J, Jacob set out to go to Egypt from the Well of the Oath.

Date 192 (44:1) 7D, 3M, 2Y, 3W, 45J, Jacob offered sacrifice to God. He celebrated the Festival of First fruits with old grain. He waited seven more days to see if God would advise him if he should go down to Egypt.

Date 193 (44:5) 2172/. 16D, 3M, 2Y, 3W, 45J, God appeared to Jacob, but nothing is said about confirming His Covenant with him.

Date 194 (44:8) 2172/. 16D, 3M, 2Y, 3W, 45J, Jacob left the Well of the Oath for Egypt. The full list of 70 of all Jacob's family are listed. Dan had five sons, but all died in Egypt except Hushim, in the first year in Egypt (44:29). Naphtali's son Ev was born after the 7 years of famine but died in Egypt (33:31). Five of these died in Egypt before they married and so had no children. Judah's two sons, Er and Onan, had died in Canaan. They had no children. The five were buried in Egypt and they were placed among the 70 nations.

JACOB'S DESCENT INTO EGYPT

Date 195 (45:1) 2172/. 1D, 4M, 2Y, 3W, 45J, Jacob entered Egypt at 130 years of age. Slight blunder occurs in 45:7 which says that Joseph provided food for Jacob's large family for the seven years of famine. In fact, there were only five yeas of famine left (see Date 190).

Date 196 (45:8-9, 11) 2178/. 1Y, 4W, 45J, after the 7 years of famine were completed in 2177, Joseph gave the Egyptian people seed to sow in the land for the eighth year, because the river Nile had overflowed the entire land of Egypt, and the land yielded good produce that [eighth] year.

Date 197 (45:13) From 2172 to 2188, Israel/Jacob lived 17 years in Egypt,.

Date 198 (45:13) 2188/. 4Y, 5W, 45J, Israel/Jacob died at 147 years. He was buried in Hebron, next to Abraham. He gave all his books to Levi.

Date 199 (46:1) 2193–2262/. For ten weeks of years [= 70 years] the Israelites multiplied in Egypt, which was all the lifetime of Joseph. This presumes that Joseph was a full 60 years of age when Jacob was 147 years old, which he was in the MT, but not in Jubilees, where he was 56 years of age in one system and 54 years in another system.

Date 200 (46:3, 8) 2242/. 2Y, 6W, 46J, Joseph died at 110 years of age. He lived 17 years in Canaan. For 10 years he was a slave. He was in prison for 3 years [actually 2]. For 80 years [actually 79] he ruled Egypt under pharaoh. See Date 179 to clear up a difficulty. The dates given in Jubilees mean that Joseph died at 108 years, two short of the total (see Date 177). The dates given for Isaac give him two extra years. Joseph was aware that there were hostilities between the kings of Canaan and Egypt, for they killed an Egyptian pharaoh. As a result the gates of Egypt were closed with no one leaving or entering Egypt. Joseph ordered his sons to take his bones up later. {This warfare might explain Joseph's demotion during his life-time, and the inability of his sons to bury him immediately in Hebron, because he came from Canaan. The 400 years of oppression began when Joseph was 70 years of age, according to my MT chronology.}

Date 201 (46:9) 2263/. 2Y, 2W, 47J, King of Egypt fought the king of Canaan. This was when the Israelites took all the bodies (except Joseph's) of the 11 patriarchs back to Hebron for burial. It so happens that the *Testaments of the Twelve Patriarchs* have Benjamin outlive Joseph by 21 years, and it is 21 years from the death of Joseph to the burial of the 11 patriarchs in the *Book of Jubilees*. Is this sheer coincidence, or could there be some factual knowledge retained in these apocryphal books? Some of those who accompanied the bodies remained on the mountain of Hebron [to guard the graves?], among whom was Moses's father, Amran, who later returned to Egypt.

Date 202 (46:11) [no date]/. The king of Canaan defeated the king of Egypt and closed the gates of Egypt. The king of Canaan persuaded the Egyptian populace to enslave the Israelites because they could turn on them, because Israel's intent was to take over Canaan, so they set taskmasters over them.

Date 203 (47:1) 2303/. 7Y, 7W, 47J, Amran, Moses's father, returned to Egypt.

THE LIFE OF MOSES AND THE EXODUS

Date 204 (47:1) 2330/. 6Y, 4W, 48J, Moses was born in the time of distress for the Israelites. For the seven months prior to Moses's birth all the male babies were thrown into the river. Moses's mother, Jochebed, hid Moses for three months, before setting him in the river to be found by the daughter of the king of Egypt.

Date 205 (47:9) 2330-2350/. For three weeks of years [= 21 years] Moses was taught by his father Amran before he entered pharaoh's court.

Date 206 (47:10 2351-2371/. For three weeks of years Moses was in the court of pharaoh, until the time Moses killed the Egyptian taskmaster, when he fled Egypt.

Date 207 (48:1) 2372/. 6Y, 3W, 49J, Moses fled from Egypt and 'lived there' {but the place is not specified!} for 5 weeks and 1 year [= 36 years].

Date 208 (48:1) 2410/. [1D, 1M,] 2Y, 2W, 50J, Moses returned to Egypt to execute the Exodus from Egypt. He was 80 years of age, which agrees with the MT. 1,000,000 Egyptians were drowned in the Red Sea, 1000 for every infant boy thrown into the river [Nile].

Date 209 (48:15) 2410/. On the 14-18 days [of 1D, 1M,] 2Y, 2W, 50J, the prince of Masteba [= Satan] was bound.

Date 210 (48:16) 2410/. On 19D [of 1D, 1M,] 2Y, 2W, 50J, the prince of Masteba [= Satan] was released to help the Egyptians to disaster in the sea.

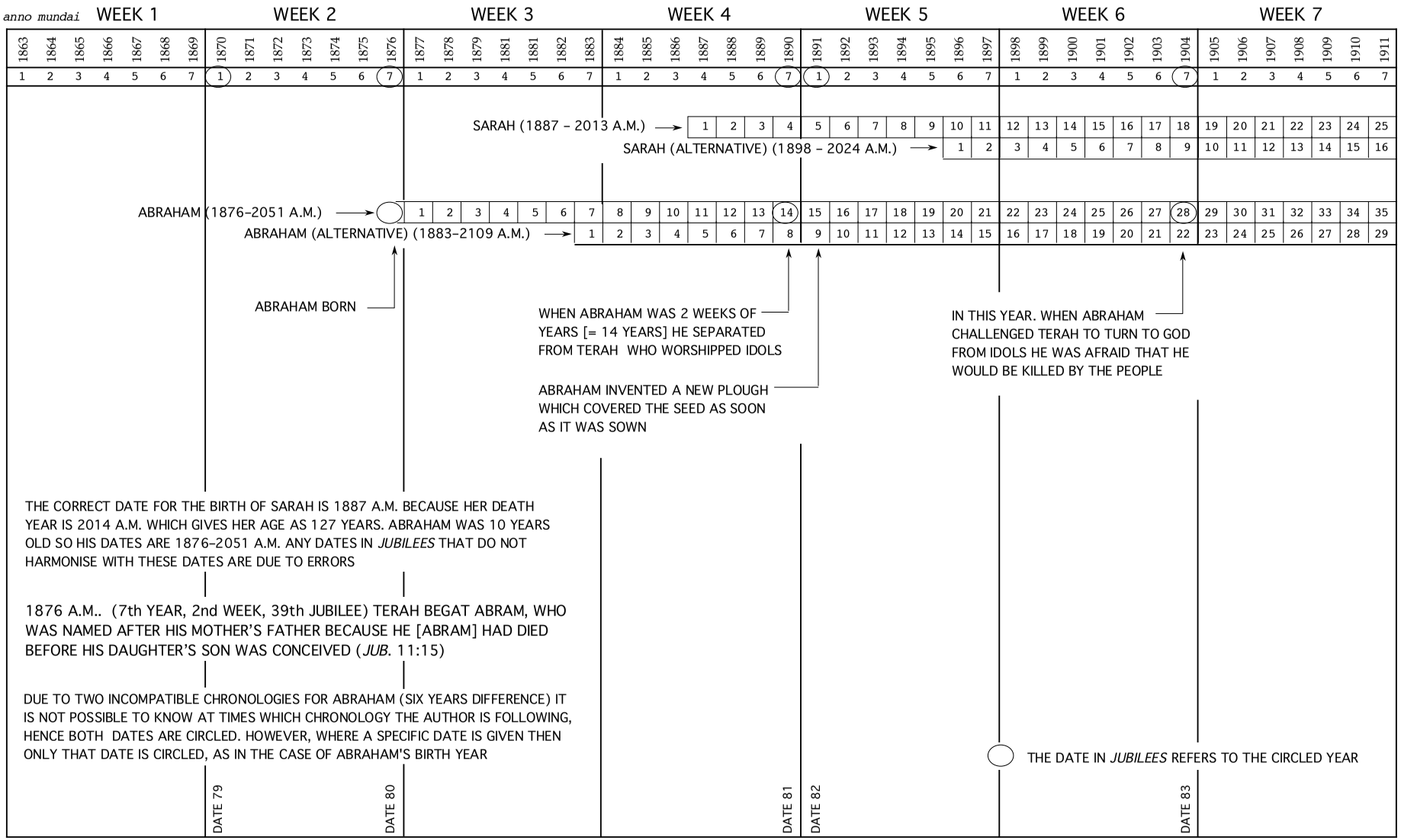
Date 211 (48:18) 2410/. On the 14D Masteba was bound so that he could not prevent the Israelites plundering the Egyptians of gold, etc. on their way out of Egypt. {This is out of chronological order here.}

Date 212 (49:1) 2410/. 14D, 1M, of every year the Passover is to be observed. They can sacrifice it before evening so that they can eat it at night, {which was the beginning of the 15th day. The day begins in the evening, after sunset.} Between the evenings, means from sunset one day to sunset the following day. They are to eat the Passover in the third part of the night {up to midnight]. No bone was to be broken. Every man from 20 years old and upward must eat it before the Temple, and nowhere else. God sent Masteba to kill all the first-born in Egypt.

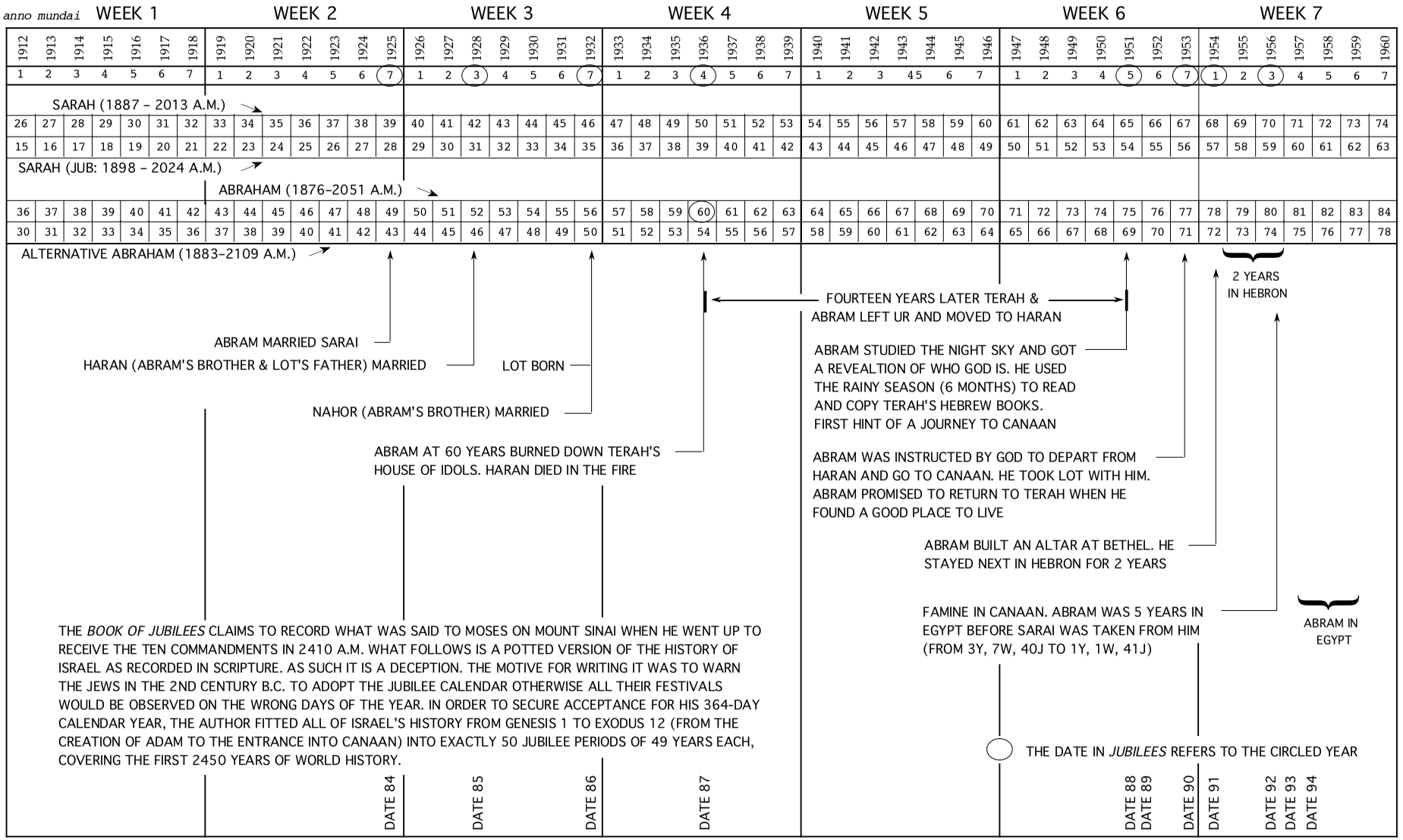
Date 213 (50:4) There have been 49 jubilees, 1 week, and 2 years, from the time of Adam to the Exodus from Egypt [= 2410 years]. "It is still 40 years off until the time when he leads them across to the land of Canaan, after they have crossed the Jordan to the west of it." The sabbath is to be kept holy. Any man who lies with his wife on that day, or makes war, is to be killed (50:8).

The *Book of Jubilees* ends with the note: Here the words regarding the divisions of the times are completed. {This suggests that there was no second book to follow.}

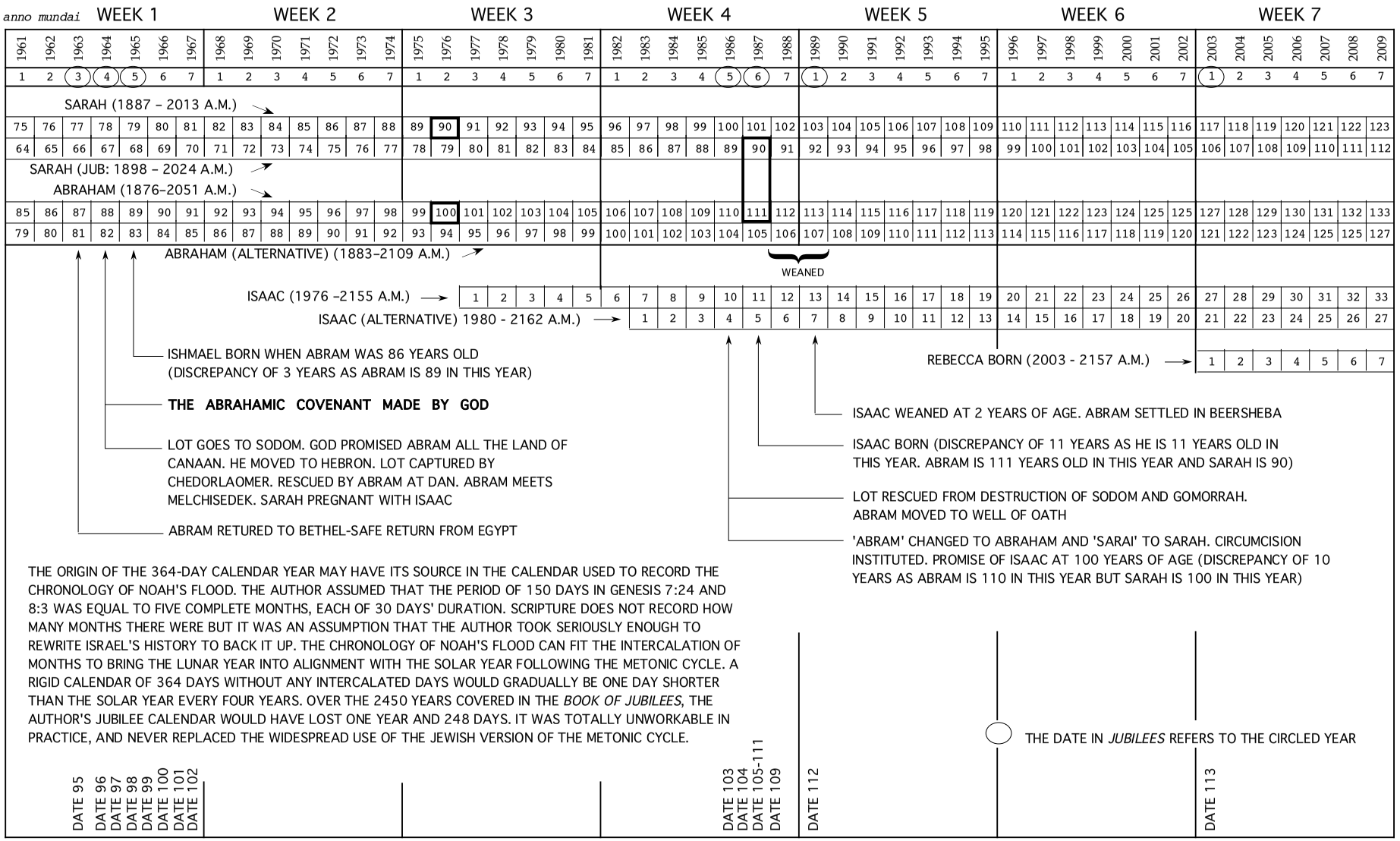
39TH J U B I L E E (1863 – 1911 *anni mundi*)



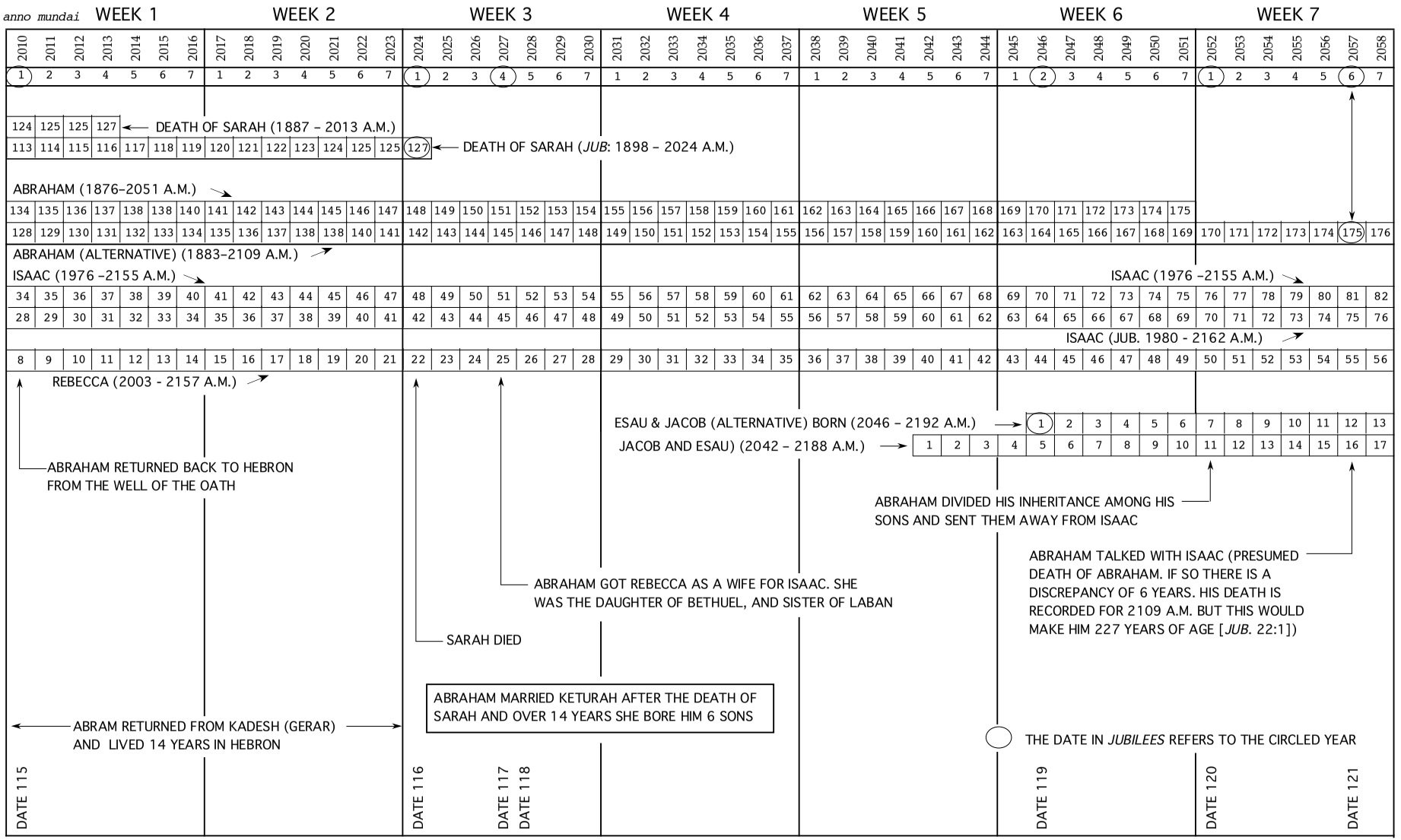
40TH J U B I L E E (1911 – 1960 *anni mundi*)



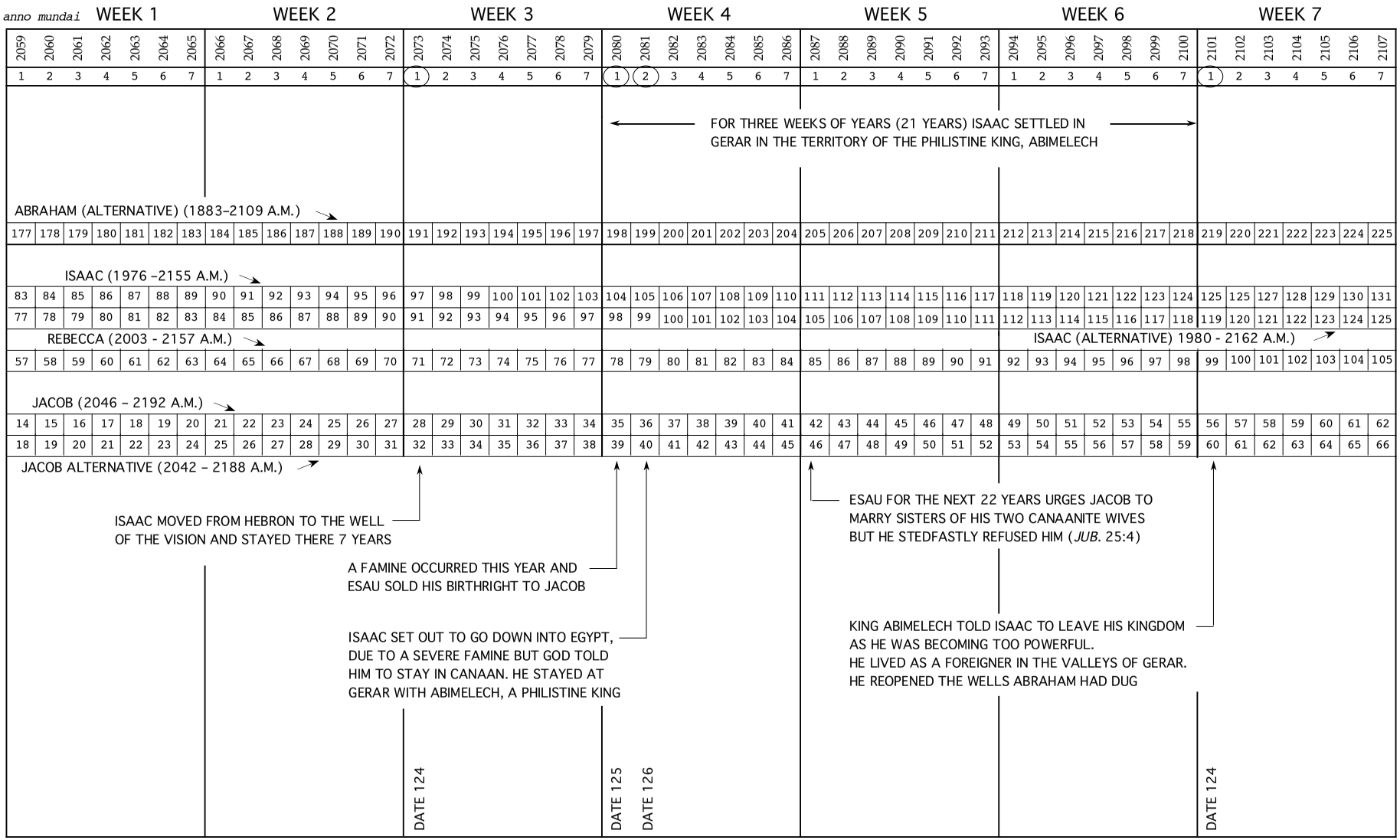
41ST J U B I L E E (1961 – 2009 *anni mundi*)



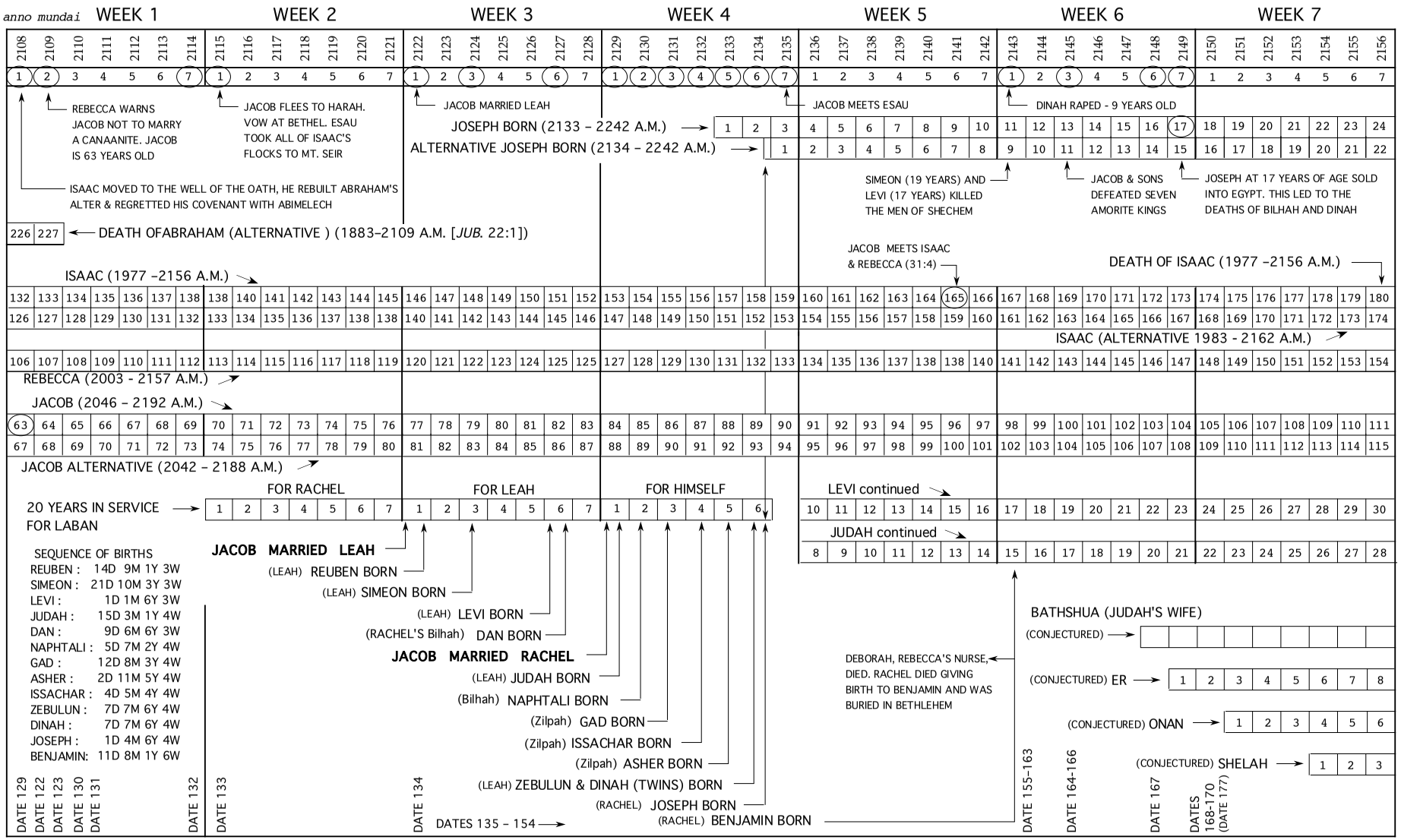
42ND J U B I L E E (2010 – 2058 *anni mundi*)



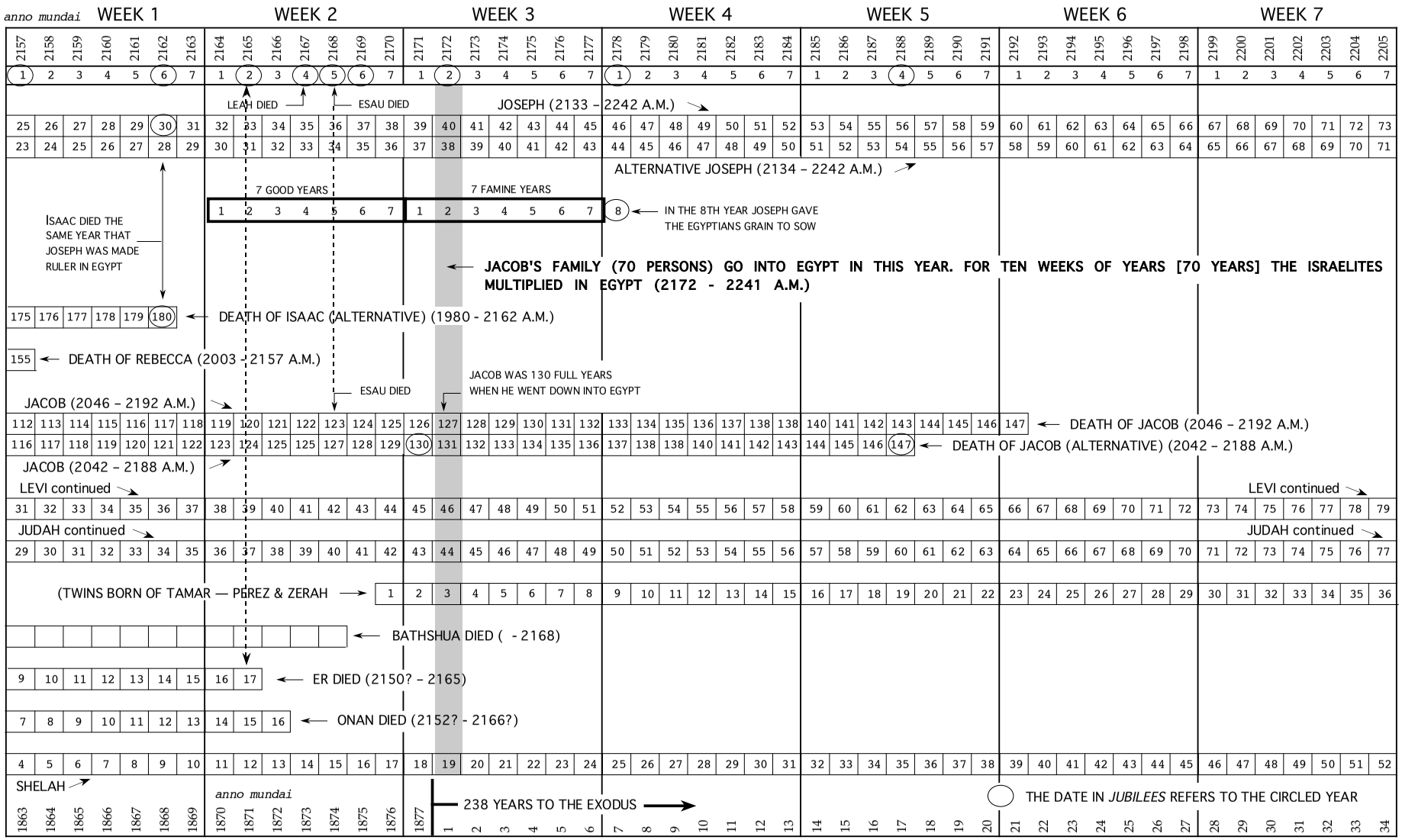
43RD J U B I L E E (2059 – 2107 *anni mundi*)



44TH J U B I L E E (2108 – 2156 *anni mundi*)



45TH J U B I L E E (2157 – 2205 *anni mundi*)



46TH J U B I L E E (2157 – 2205 *anni mundi*)

anno mundai	WEEK 1							WEEK 2							WEEK 3							WEEK 4							WEEK 5							WEEK 6							WEEK 7						
	2206	2207	2208	2209	2210	2211	2212	2213	2214	2215	2216	2217	2218	2219	2220	2221	2222	2223	2224	2225	2226	2227	2228	2229	2230	2231	2232	2233	2234	2235	2236	2237	2238	2239	2240	2241	2242	2243	2244	2245	2246	2247	2248	2249	2250	2251	2252	2253	2254
	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
JOSEPH (2133 – 2242 A.M.) →																																																	
	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110												
	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108												
ALTERNATIVE JOSEPH (2134 – 2242 A.M.) →																																																
LEVI continued →	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128
JUDAH continued →	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126
	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83

Joseph died at 110 years of age. He lived 17 years in Canaan. For 10 years he was a slave. He was in prison for 3 years [actually 2]. For 80 years [actually 79] he ruled Egypt under pharaoh. See Date 179 to clear up a difficulty. The dates given in Jubilees mean that Joseph died at 108 years, two short of the total (see Date 177). The dates given for Isaac give him two extra years. Joseph was aware that there were hostilities between the kings of Canaan and Egypt, for they killed an Egyptian pharaoh. As a result the gates of Egypt were closed with no one leaving or entering Egypt. Joseph ordered his sons to take his bones up later. {This warfare might explain Joseph's demotion during his life-time, and the inability of his sons to bury him immediately in Hebron, because he came from Canaan. The 400 years of oppression began when Joseph was 70 years of age, according to my MT chronology.}

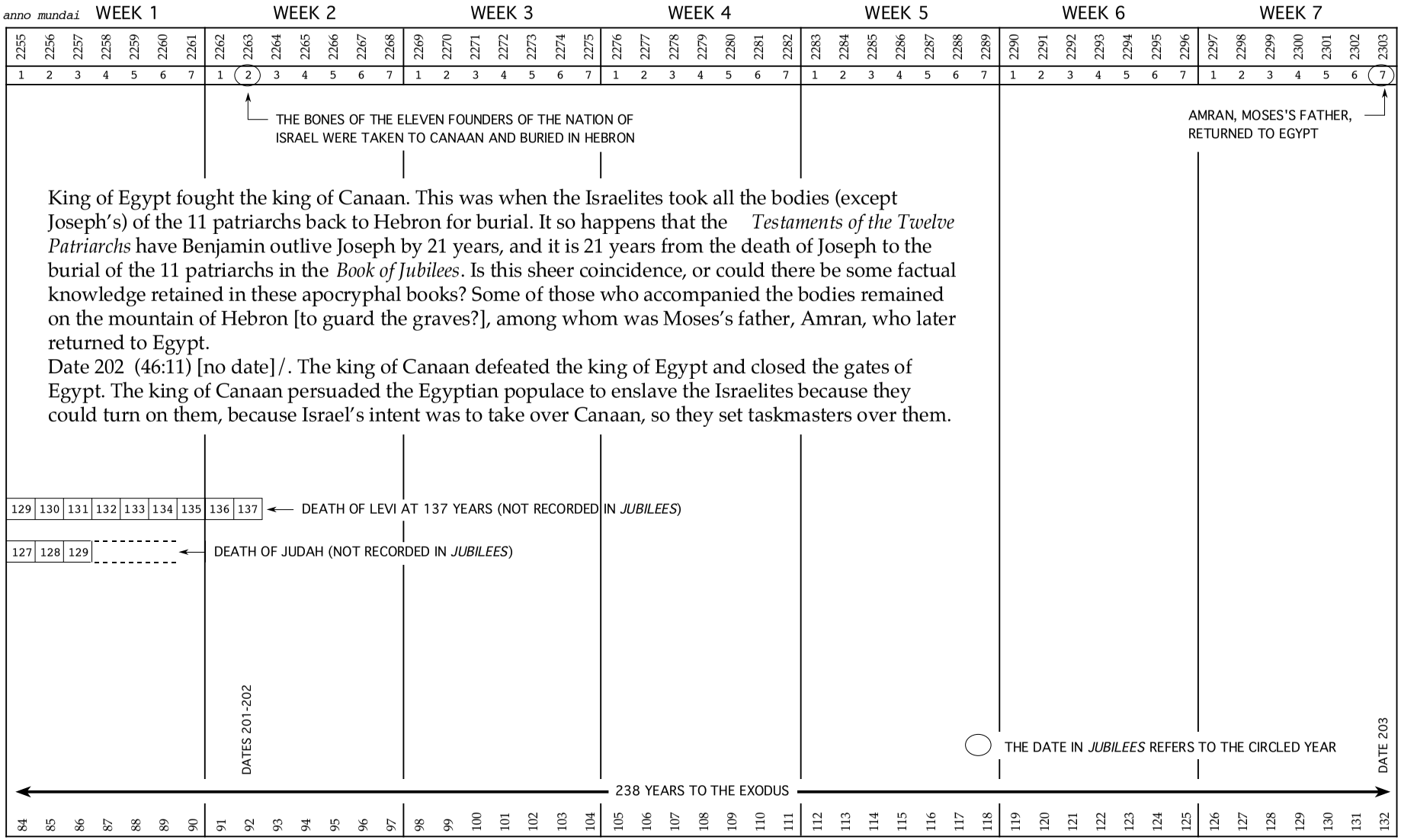
← DEATH OF JOSEPH (2133 – 2242 A.M.)

← JOSEPH (ALTERNATIVE) (2134 – 2242 A.M.)

DATE 200

238 YEARS TO THE EXODUS

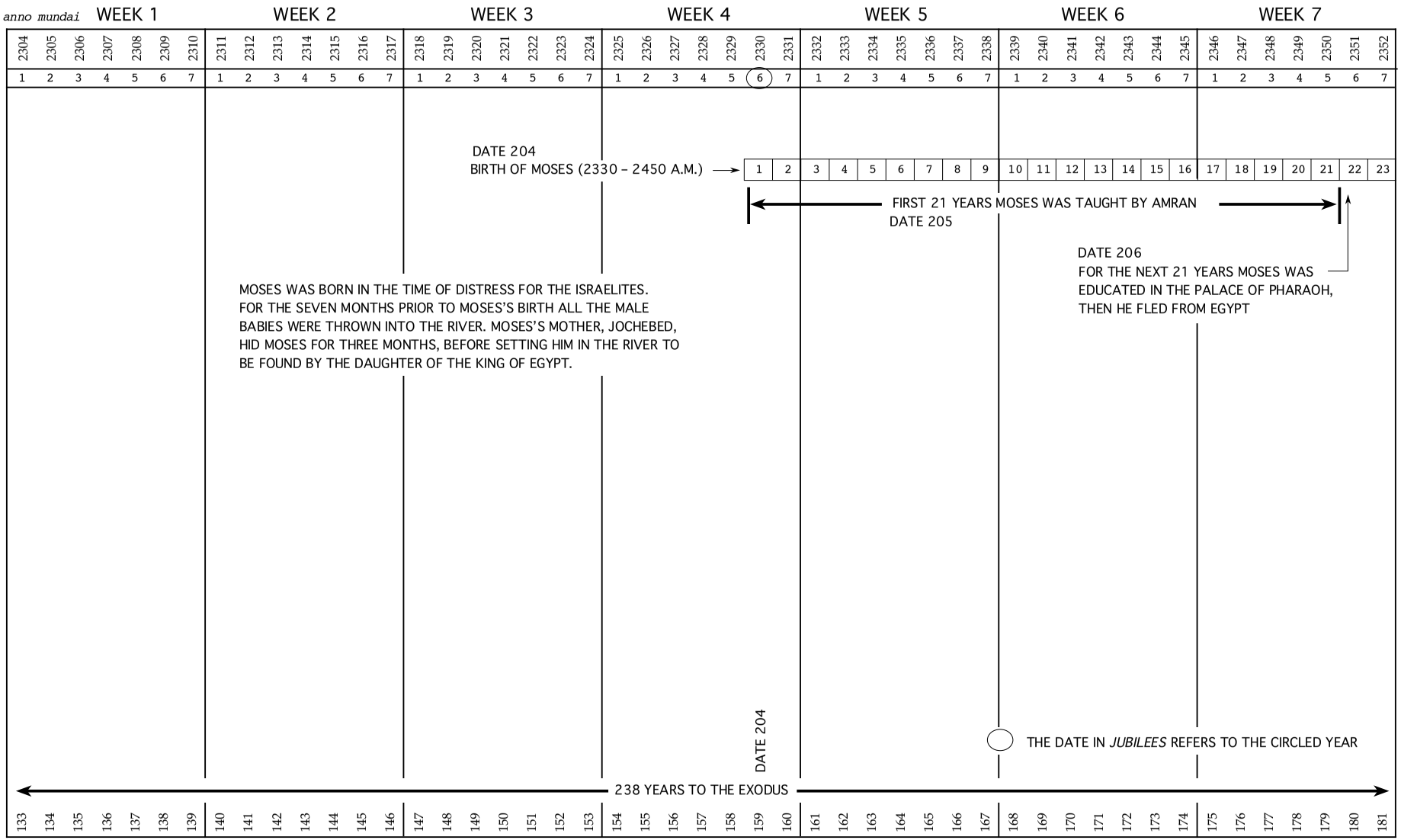
47TH J U B I L E E (2255 - 2303 *anni mundi*)



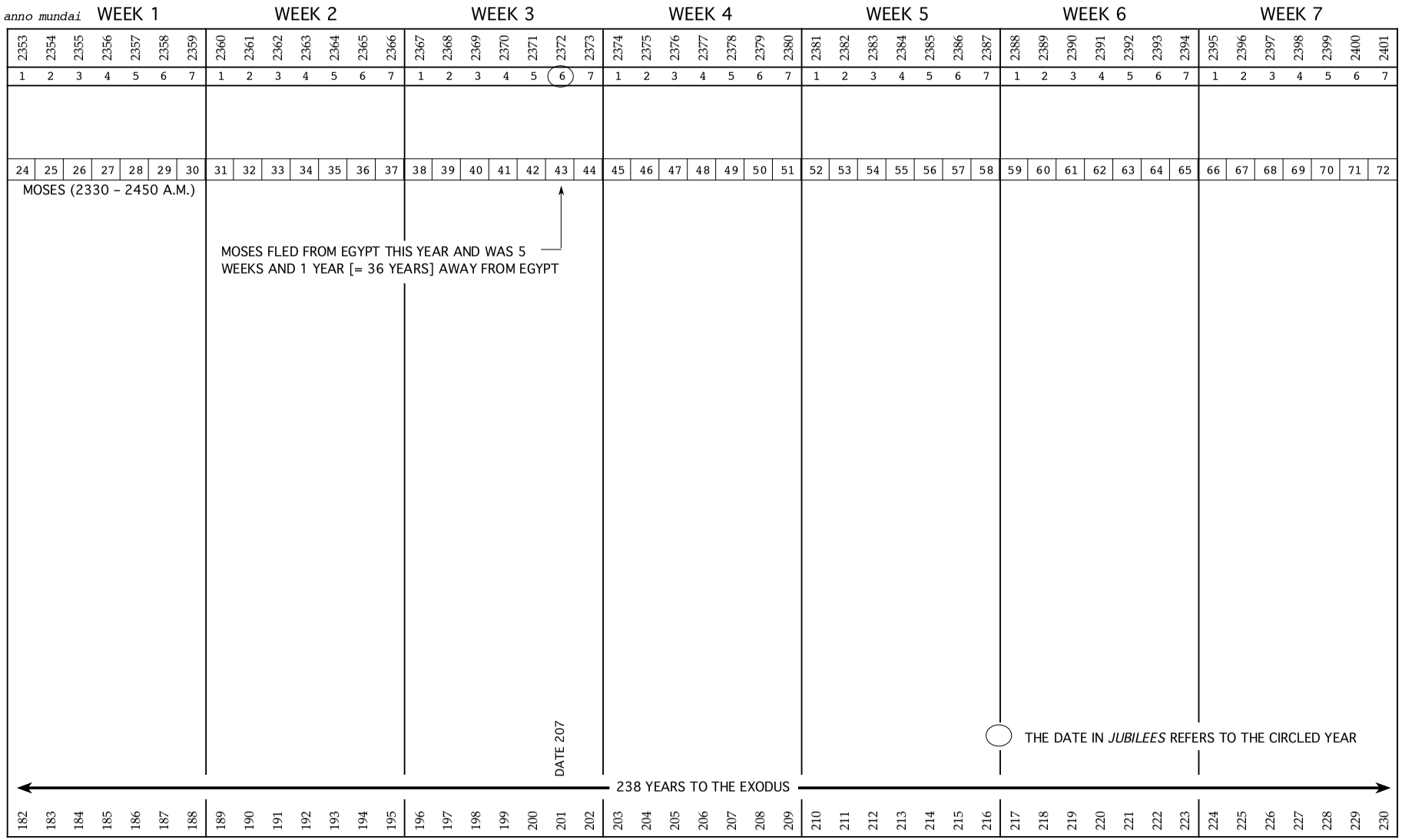
King of Egypt fought the king of Canaan. This was when the Israelites took all the bodies (except Joseph's) of the 11 patriarchs back to Hebron for burial. It so happens that the *Testaments of the Twelve Patriarchs* have Benjamin outlive Joseph by 21 years, and it is 21 years from the death of Joseph to the burial of the 11 patriarchs in the *Book of Jubilees*. Is this sheer coincidence, or could there be some factual knowledge retained in these apocryphal books? Some of those who accompanied the bodies remained on the mountain of Hebron [to guard the graves?], among whom was Moses's father, Amran, who later returned to Egypt.

Date 202 (46:11) [no date]/. The king of Canaan defeated the king of Egypt and closed the gates of Egypt. The king of Canaan persuaded the Egyptian populace to enslave the Israelites because they could turn on them, because Israel's intent was to take over Canaan, so they set taskmasters over them.

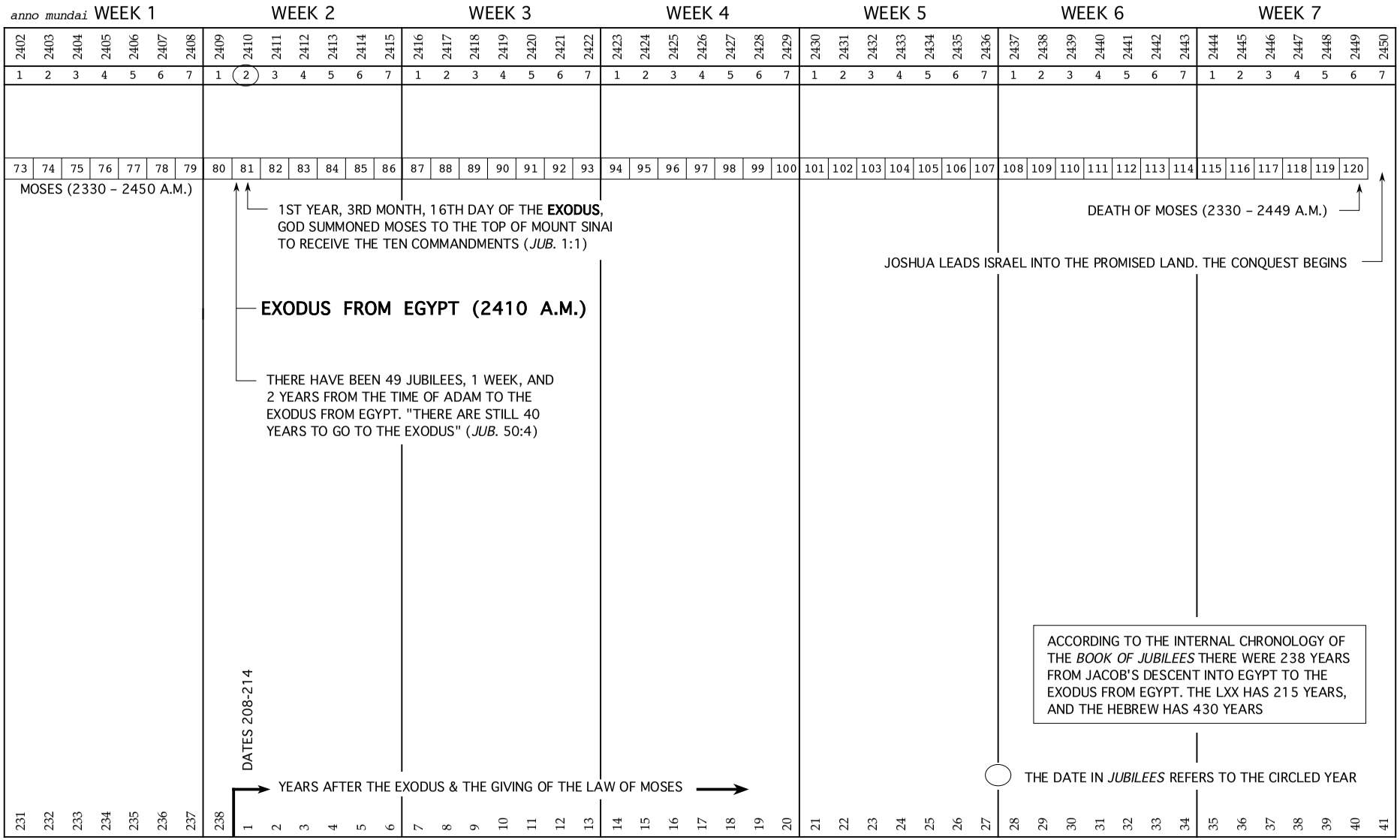
48TH J U B I L E E (2304 – 2352 *anni mundi*)



49TH J U B I L E E (2353 – 2401 *anni mundi*)



50TH J U B I L E E (2402 – 2450 *anni mundi*)



Date 214. From the Descent of Jacob into Egypt to the Exodus is 238 complete years in the Book of Jubilees. The LXX makes it 215 years. The MT makes it 430 years. Both the MT and the Jubilees figures are inserted at the bottom of the 15 charts. I may reduce the charts to 14, as I don't need the first one. I can begin with Terah, Jubilee 37.

This completes the list of dates.

It should be noted that there are three chronologies to juggle with when analysing the chronology of the Book of Jubilees. First, there is the chronology of Jubilees locked into a scheme of sabbatical weeks. Second, the bare numbers as given in the Masoretic text are superimposed on top of the Jubilee chronology. Thirdly, there is the stand-alone chronology of the Masoretic Hebrew text, unrelated to any sabbatical scheme of years. Consequently the term 'Hebrew chronology' throughout the following analysis, is not an absolute chronology, dated from the creation of Adam, but it is the *relative* chronology of Abraham, Isaac, and Jacob, as given in the Hebrew Scriptures, which can easily be worked out. Occasionally, it is necessary to distinguish the 'Hebrew' from the 'Masoretic Hebrew' chronology, as in Problem 4 below.

PROBLEM 1. Two chronologies for Sarah (chart: 39th Jubilee). The first chronology follows the Hebrew chronology, so that when she is 90, Abraham is 100 years old. She would have been born in 1887 A.M. and died at 127 years old in 2013 A.M. But the date of her death in the Book of Jubilees is given as 2024 A.M., or 11 years later than the Hebrew chronology. This constitutes a second chronology for Sarah. Since Jubilees agrees with the Hebrew in giving her 127 years, her birth year (not stated in Jubilees) must have been in 1898 A.M.

The solution is simple. The author of Jubilees calculated the year when Sarah was 90 years of age by working *back from her death year* (2024). Date 109 states that Isaac was born in 1987 A.M. Unfortunately, this miscalculation meant that Abraham was 111 years old, which is 11 years later than the Hebrew chronology.

This miscalculation meant that Isaac was weaned at two years of age, which was the normal length of time to wean a child, however, on the Hebrew chronology, however, Isaac would have been 13 years of age (2+11)!

PROBLEM 2. Two chronologies for Abraham. In the first chronology the Hebrew and Jubilee chronologies agree on the same birth year, namely, toward the end of 1876 A.M. The Hebrew chronology gives Abraham 175 years when he died (in 2051 A.M.), but the Jubilees' chronology gives Abraham 227 years when he died (Date 122). But Jubilees also gives Abraham 175 years (2057 A.M.) when he died. Now the difference between the imposed Hebrew and Jubilees chronology (when Abraham was 175 years in both schemes) is six years. How is this six-year difference to be accounted for?[18]

The solution lies in the known age of Jacob when Abraham died. He was in his 16th year, and he was sleeping in the same bed with Abraham when he died, and woke to find Abraham as cold as ice (23:3). If these six years had not been added on, then Jacob would have been just 10 years of age when Abraham died. It would appear that the age of Jacob could not be altered, so his age determined the death year of Abraham. So Abraham's death *had* to be moved forward by six years, to 2057 A.M.

All the events recorded between Dates 103 to 112 have been displaced 11 years *later* than they occurred historically. This simple adjustment bring the chronology of Jubilees into line with the Hebrew chronology.

The chronology of Jubilees has been created 'on the hoof' because if the original author had realised that he had to postpone Abraham's death for six years, so that Jacob could be in his 16th year, then he should have gone back over Abraham's life and subtracted these six years to all his other dates. If he had done so, then he would have discovered that Abraham was 105 years old when he begat Isaac, and not 111 years as he has him as the text stands. The chronology of Jubilees is in a mess. His dates, registered under 'alternative' in the twelve jubilee charts, cannot be trusted.

[18] E. Wiesenberg, "The Jubilee of Jubilees," *RdQ* 3 (1961-62) 1-32, deals with the issue of Abraham's chronology, but see James C. VanderKam, *From Revelation to Canon* (Brill: Leiden, 2000). pp. 533-540, for a detailed examination of the same problems. However, he has miscalculated Abraham's death at 184 years (2060 AM), when it should be 2057. The discrepancy is 6 years, not 8, as he has it, and the discrepancy in Sarah's dates are 11 years. It is her discrepancy that is the cause of the problems.

PROBLEM 3. How can the Jubilees total of 227 years for Abraham be harmonised with Abraham's death at 175 years? A Qumran copy of Jubilees, 4Q219 2.35, has the reading 'forty-third' but this does not help. The solution would appear to be that when the copyist reached Jubilees 21:26, he accidentally skipped out the next quire of sheets and wrote 22:1a, "In the first week in the forty-fourth jubilee, during the second year," and at that point realised he had skipped a quire of sheets, but intending to erase these words later, he went back and continued 21:26 with the words, "It is the year in which Abraham died, . . . " In effect, 22:1a should be placed at the beginning of 24:24, where it belongs chronologically, because at 25:1 it reads, "In the second year of this week, . . ." but the week number is missing. It can be assumed that if 22:1a is inserted before 24:24, this would have supplied the week number, so that it would not need to be repeated at 25:1. Unfortunately, the transferred words from 24:24 to 22:1a were not erased, and they have puzzled scholars by being faithfully transmitted as found in the exemplar.

PROBLEM 4. Two chronologies for Isaac. The chart below gives the Hebrew chronology for the last days of Abraham, where it can be seen that when Abraham was 175 years old, Jacob was 15 years old, and, of course, Isaac had to be 75 years old. However, when Jubilees postponed Abraham's death by six years, he had also to postpone Isaac's 75th year by six years to harmonise the two dates. On the Hebrew chronology (when superimposed on the Jubilee charts), Isaac died in 2156 A.M., but on the Jubilee chronology he died six years later in 2162 A.M. These six years have no significance but are a carry-over from the six years added to Abraham's Hebrew chronology.

Isaac is said to be 165 years old in 2141 A.M. when Jacob came back from Mesopotamia. This is six years *later* than the actual meeting, which would have occurred in his first year back home in Canaan in 2135 A.M.

Rebecca outlived Isaac by one year, dying at 155 years of age in 2157 A.M. Calculating backwards from this date means she married Isaac when she was 25 years of age, and he was 45 years of age, according to the chronology of Jubilees, but 51 years according to the relative Hebrew chronology. The Masoretic Hebrew chronology states that Isaac was 40 years of age when he married Rebecca (in 2026 B.C.)(see Gen 25:20), and that Isaac was 60 years old when he begat Esau and Jacob (Gen 25:26). Jubilees keeps this twenty-year gap in its alternative chronology.

PROBLEM 5. Two chronologies for Jacob. In the first chronology, Jubilees gives Jacob 147 years, as does the Hebrew, but it places his birth four years later than the Hebrew chronology. In the second chronology, the Hebrew makes Jacob a full 130 years of age when he went down into Egypt, but Jubilees makes him 126 years old. This means that Jubilees postpones Jacob's death by four years.

The solution to the four-year difference may be down to the decision to keep the twenty-year gap between the marriage of Rebecca to Isaac. Now, on the Hebrew chronology (but not the MT), as imposed on the Jubilee charts, Isaac was 51 years old when he married Rebecca. This is because 11+40 = 51st year in Isaac's life (see chart 42nd Jubilee). Add to this the 20-year gap between marriage and the birth of the twins (Esau and Jacob) and this gives Isaac's 70th year. This is how the four-year postponement of the birth of Jacob got into the chronology of Jubilees, making him 126 years old when he went down into Egypt.

The chronological note in Date 117 was reckoned *after* the blunder of Date 109 occurred, because the author has correctly counted 40 years from the birth of Isaac to his marriage to Rebecca. But it is one blunder (Isaac born when Abraham was 111 years old) being carried on the back of another blunder (Isaac 51 years old when he married Rebecca), as regards dating these events.

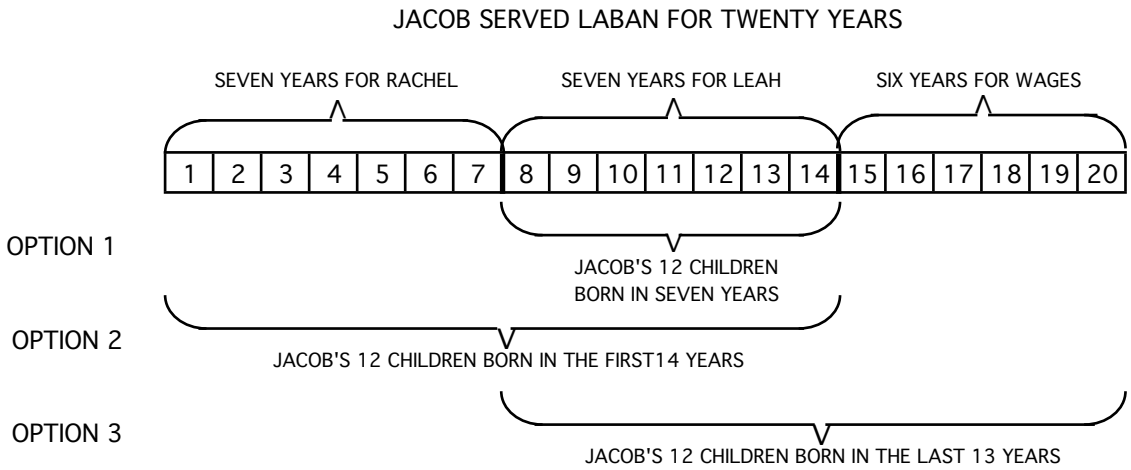
PROBLEM 6. Compressing the births of Jacob's 12 children (11 sons and one daughter) into a 13-year period. The author of Jubilees takes the normal reading of the MT account and assumes that Jacob married Leah and Rachel at the end of the first seven years of service to Laban, which left just 13 years of the total of 20-years' service, in which to beget his entire family.

There is a problem with Joseph's dates. In the MT after Joseph's birth, Jacob served Laban for six more years. This contradicts Jubilees, which leaves no gap between the birth of Joseph and Jacob's return journey to Canaan.

Jubilees opted for Option 3.[19] The author omitted to mention the six years that Jacob served Laban for wages, because the author believed that as soon as Joseph was born, the six years

[19] On the sons of Jacob see John C. Endres, *Biblical Interpretation in the Book of Jubilees* (CBQMS, 18; Washington: Catholic Biblical Association, 1987). This book is devoted to the Jacob sections of *Jubilees*

were up, and Jacob returned to Canaan after 20 years' absence from Isaac (cf. Gen 31:38, 41). If so, there is a discrepancy with Genesis 31:7 where Jacob recounts that Laban changed his



wages ten times to prevent him accumulating flocks of sheep and goats. The biblical account (Gen. 30:25–31:16) shows that the six years of additional service *followed* the birth of Joseph (Gen 31:41), not preceded it, as in *Jubilees*. The biblical data is confirmed in the meeting between Esau and Jacob by the brook Jabbok (in Transjordan). At this meeting, in *Jubilees*, Joseph was a new born baby, but in Genesis 33:7, Joseph bows to Esau, with his mother Rachel. Joseph would have been about 7.5 years old at this time (2135 A.M.), so he would have been quite capable, mentally and physically, of doing what is attributed to him.

There are four reasons for choosing Option 3 as the only way to solve the crowding of the Jacob's eleven sons into seven years. First, in Genesis 29:21 Jacob does not say that he has completed the 'years,' which would have sealed the interpretation, but he says he has completed the 'days' of the week-long wedding festivities. Now 'days' is open to interpretation. It can be literal 'days,' or metaphorical for 'years.' It is open to interpretation. If the storyteller has taken the reader back to the beginning of the story and comes forward in time to show, frame by frame, how Laban managed to deceive Jacob over his bride, then the 'days' could not have been the traditional days leading up to the groom taking his bride into her mother's tent and consummating the marriage there. The 'days' that Jacob refers to must be the month-long trial period for which he was not paid anything by Laban. It was at the end of these days, and presumably after his commitment/contract to serve Laban seven years that Jacob is referring to.

Second, in 29:25 the use of the Suffix-form of 'to serve' gives the very strong impression that the seven years of service are in the past, and Jacob has come for his wages in the form of Rachel. But the Suffix-form can attribute a future action to the subject of the verb as though it was already in the past. In this context, Jacob attributes seven years' service to himself, as though he had already fulfilled it. Laban appears to have understood that the seven years' service are still in the future because he says to Jacob, "Complete seven for this one [which seven years are still in the future] and I have given to you also this one in service which you serve alongside me yet seven other years."

It is possible that the first 'seven' that Laban refers to, is a reference to the seven *days* of the wedding festivities. In which case, Laban does not want Jacob to snub Leah before the invited guests, and walk off in a huff, which he could very easily have done, as he had not yet embarked on the first seven years of service. The carrot that Laban offers Jacob is that if he accepts Leah as his wife, then he can have Rachel at the same time. In which case, Jacob comes away with a bonus wife, and two handmaidens, by whom he can raise a family. In which case 29:20 is displaced chronologically.

Dischronology is a feature of Hebrew narrative, the most obvious example being the incorporation of David into Saul's household as his personal bodyguard and musician. This incorporation is placed *before* David killed Goliath, because the storyteller wanted to have David's high status in Saul's eyes already in the readers' mind, so he brought it forward so as not to interrupt the downward spiral that Saul's jealousy took from the moment David slew Goliath. When Saul throws his spear at David on two occasions, the storyteller does not have

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and contains studies of all the passages involved. The solution in the *Testaments of the Twelve Patriarchs* is to leave the last six years blank and for Jacob to have his 12 children in the first 14 years.

to break off the narrative to explain how David came to be in Saul's house playing music to him. It is up to the storyteller how he is going to put the chronological pieces together.

The storyteller is captivated by the incredibly strong love that Jacob had for Rachel that he dwells on it at the expense of the chronology. In 29:11 Jacob kissed Rachel, but this must surely have followed v. 12, where he informs her how he is related to her. As the text stands, Rachel is kissed by a perfect stranger! By focussing on a kiss as Jacob's first action on meeting Rachel, even though it is out of chronological sequence, the storyteller has set the scene *in the readers' mind*, for what follows. Not wanting to break the focus on Jacob's love for Rachel, the storyteller completes the topic by mentioning how buoyed up Jacob was during the seven-year long service that he paid to have her as his wife. Even though this service was still in the future, the storyteller brings it forward because it belongs to his immediate focus on Jacob's love for Rachel. We, who demand a chronological sequence to dominate a narrative, are disturbed by these examples of dischronology, and draw wrong conclusions because our literary expectations are different from those of the Hebrews.

The third factor that suggests that Jacob married Leah and Rachel at the start of his fourteen-year service is the spacing of the births of his children. We can calculate that Joseph was born in the fourteenth year of Jacob's contract with Laban. No more children were born in the next six years, and Benjamin was born after the six-year period was served, and when Rachel had crossed over into Canaan.

Now if Jacob married Leah and Rachel at the end of the first seven years, then his twelve children (11 sons and one daughter) were all born in the next seven years. Apart from the logistics of fitting them all in to such a narrow compass, we have the difficulty that Issachar was born as a result of Rachel permitting Leah to sleep with Jacob on condition that Leah gave her the mandrakes (rare fruit) that Reuben had found.

Now Issachar was born some time after Leah ceased to bear children, and he was followed by Zebulun, and then by Dinah. Now, if we add up the time it took for these last three to be born to Leah, and subtract the time from the seven years of childbearing, it means that Reuben could not have been more than five years of age. That a five-year old child could wander off 'into the field' or open country and find exotic fruit to bring home to Leah is not likely. But if we add seven years to his age, then a 12-year old boy is certainly capable of going off on his own (or with Simeon) to find the mandrakes.

In the case of Jacob's love for Rachel, the storyteller has zoomed in on the precise meeting between Jacob and Laban, where Jacob asks Laban directly to have his bride, and Laban agrees to the contract. He then calls all the men of the place together for a week-long wedding celebration, at the end of which he tricks Jacob into marrying Leah first.

PROBLEM 7. Two chronologies for Joseph. There is an internal discrepancy within the chronology of Jubilees with respect to Joseph's age. According to Jubilees, Joseph was born at the end of 2134 A.M. and he went down into Egypt in 2149 A.M. which makes him just 15 years of age, but the text of Jubilees states that he was 17 years of age (Date 168-169). If so, then he was born at the end of 2132 A.M. which would place his birth before that of the twins, Zebulun and Dinah.

PROBLEM 8. Two chronologies for Benjamin. According to the MT chronology, Rachel gave birth to Benjamin just as she entered Canaan, but according to Jubilees, Benjamin was born nine years after Joseph was born. The author was probably forced to expand the time between the births of Joseph and Benjamin because he required Simeon and Levi to be in their late teens to be able to kill all the grown men of Shechem over the Dinah incident.

It would appear that the author has combined the various events in Dates 155 to 163 as occurring in the same year.

PROBLEM 9. Two ages for Abraham for his arrival in Canaan. According to the MT, Abraham was 75 years old when he left Haran to go to Canaan (Gen 12:4). According to Jubilees he was 77 years old when he left Haran (12:28/DATE 90).

PROBLEM 10. Two ages for Abraham when he begat Ishmael. The anchor date for Abraham's biography is given in Jubilees 12:12 where his 60th year is synchronised with the 4th year of 4th week, in the 40th jubilee. According to Genesis 16:16, Abraham was 86 years of age when Ishmael was born; but according to the chronology of Jubilees he was 89 years despite the fact that Jubilees 14:24 states that he was 86 years old (cf. Date 102). The problem was caused by the author who delayed Abraham's determination to press on to Canaan as soon as he arrived in Haran. This was a needless delay.

PROBLEM 11. Two ages for Jacob's flight to Laban. The anchor date for the biography of Jacob is his birth in 2nd year of the 6th week in the 42nd jubilee (19:13; Date 119). According to the chronology of the MT, he was 77 full years when he left Canaan (Date 133; see chart 17 in the appendix); but according to the chronology of Jubilees he was 69 full years of age, or beginning his 70th year when he arrived in Haran.

Jacob went up to Bethel to fulfil his vow that he made there 20 years previously. He invited Isaac who sent Rebecca instead as he was '165 years old this day' (31:27). The date is correct on the assumption that Isaac was 66 years old (MT 60) when Jacob was born. In the Hebrew chronology, when Isaac was 165, Jacob was 105 years old.

Problem: Jacob made his vow in 1Y, 2W, 44J, and he paid it in 3Y, 6W, 44J. The difference is 30 years. If Jacob was away for 20 years, why did it take 10 years before he paid his vow to the Lord? A probably solution is that we should either move Isaac back six years, or deduct the six extra years given to Isaac at the birth of Jacob, from the 165 years, which should now read 159. Now when Isaac was '159' (in the chronological scheme of Jubilees) Jacob would have been 99 years old (as there was a 60-year gap between the two men).

Jacob fled to Haran when he was 77 years old and was there 20 years, which would have made him 97 years old when he returned to Bethel. If he was 99 years old, this is just two years into his return, which is a reasonable period to settle in and prepare for the first Festival of Tabernacles to be observed in Israel.

If this solution is plausible, then it means that the Genesis stories are not in chronological order. Genesis 33:18–34:31 should be moved back to follow Genesis 35:20. This is evidence of dischronology in Hebrew literature.

PROBLEM 12. Two ages for Dinah when she was raped. The MT gives no information on Dinah's age. According to Date 146 (28:23), Dinah was born in 2134 A.M., and according to Date 155 (Jub 30:1) she was raped in 2143. This means she was 9 years old, but Jub 30:1 states that she was 12 years of age.

First problem: she was just 8 years and 9 months old, according to this date. If another week of years was added to her age this would bring her up to 16 years of age. Second problem: the rape took place four months before Benjamin was born, which happened just as Jacob arrived in Canaan, so the rape occurred shortly after Jacob arrived in Canaan, and bought land from Hamor (Gen 33:28). One solution is that the date given for Benjamin's birth is wrong; it should be 5Y, 5W, because he was born at least six years after Joseph, and possibly in the seventh year. Another solution is that according to Genesis 32:22 (cf. 33:2), Benjamin had not yet been born when Jacob met Esau. Another solution is that Jubilees follows the biblical order, but the biblical order appears to be arranged on a place-story association; for having introduced the reader to Hamor and Shechem, this brought to mind the rape of Dinah. Consequently, Genesis 33:18 to 34:31 is a dischronologised pericope, and should follow Genesis 35:20. Genesis 35:1 introduces Bethel, and Bethel is associated with the death of Rachel. Stories are associated with places, which explains the place-story phenomenon that ties the various pericopes together, so that chronology is not the underlying framework.

Third problem: revenge was taken by Simeon who was 19 years of age, and Levi who was 16 years of age. How could these two teenagers kill an entire city? If another week of years was added to their ages this would bring them up to 26 and 23 years respectively. The sons of Judah captured all the female population, their wives and daughters. It maybe that from these slave wives many offspring were born who are not counted among their genealogical descendants. If so, were they taken down to Egypt?

PROBLEM 13. Two ages for Moses. According to the MT, Moses was 40 when he fled Egypt. According to Jubilees, he was 43 years old (48:1).

PROBLEM 14. Two dates for the creation of Eve. The MT states that Eve was created on the sixth day of the first, literal week. According to Jubilees 3:6 she was created on the sixth day of the second, literal week of days.

PROBLEM 15. Two dates for the birth of Dan. According to Genesis 29:35 Leah stopped bearing after she bore Judah and it appears that it was only after Judah was born that Rachel gave her maid, Bilhah, to Jacob and he bore Dan (Gen 30:6). In the order of births Dan never precedes Judah (cf. Gen 29:31–30:24; 35:23-26; 49:3-27[20]).

[20] In Gen 49 the order is: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin. Note that Zebulun is oddly placed before Issachar, and the sons of the handmaids

PROBLEM 16. Isaac was 165 years of age in 2141 A.M., and it was in this year that Jacob went to Bethel to fulfil his vow to God, and he made Levi his priest on this occasion. But if Levi was born in 2127 A.M. then he was just 14 years of age when he was made priest. The solution is to assume that Jacob married Leah and Rachel at the *beginning* of the first seven years, and not at the end of it. This would make Levi over 20 years of age when Jacob made him his priest.

SOME OBSERVATIONS

EXTRA-CANONICAL DATA. Cain is said to have been killed in the year after Adam died, which means he died in 931 A.M. (4:31) He was born in the third week of the second jubilee (4:1). If he was born in the first year of the third week, this would have been in 64 A.M. His lifespan would have been 931-64 = 867 years. Cain's lifespan is not recorded in MT, LXX, or SP.

IMPRECISE DATA FOR NOAH'S BIRTH. 'During the third week of the fifteenth jubilee,' (4:28) may mean he was born in the first year of the third week, which would be 701 A.M. Noah died at 950 years in 1657 A.M. His birth must have been in 707 A.M., which would have been the last year in the third week. This means that we cannot assume that the phrase 'During the third week of the fifteenth jubilee,' always refers to the *first* year, because here it refers to the *last* year of the third week.

GAPS IN GENESIS 5 & 11

It is likely that the reduction of the number of patriarchs to ten names before and after the Flood was deliberately schematic. There are three clues to this possibility within Jubilees itself.

First, we have the extra Cainan among the post-Flood patriarchs (8:1).[21] The effect of this was to push Abraham out of the second set of ten, and make him the first, or head, of a third set. This would seem appropriate, because a new Covenant was made with him, and so a new era began with him.

The second clue is that Abraham reduced the twenty generations to just seven in an ascending order (Jub 19:23-25):

> "And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway. [24] And in his seed shall my name be blessed, and the name of my fathers, **Shem**, and **Noah**, and **Enoch**, and **Mahalalel**, and **Enos**, and **Seth**, and **Adam**. [25] And these shall serve to lay the foundations of the heaven, and to strengthen the earth, and to renew all the luminaries which are in the firmament."

Later on, Abraham further reduced the seven to just four generations in a descending order (19:26-27),

> "Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed **Adam**, and **Enoch**, and **Noah**, and **Shem**; and all the things of which He told me, and all the things which He promised to give me, may He cause to cleave to thee and to thy seed for ever, according to the days of heaven above the earth."

Later on, Abraham further reduced the four to just two generations in an ascending order (22:13):

> "May the Most High God give thee [Jacob] all the blessings wherewith he hath blessed **me**, and wherewith He blessed **Noah** and **Adam**; May they rest on the sacred head of thy [Jacob] seed from generation to generation for ever."

Abraham's reduced list of names are given in bold print, showing the names, or generations, that he considered redundant for his immediate purpose.

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are treated in a zigzag fashion: Dan (Bilhah), Gad and Asher (Zilpah), Naphtali (Bilhah). It is almost as if Rachel's two surrogate sons enclose Leah's two surrogate sons, resulting in equal honour being given to these four sons. Rachel's two are in first and last position, while Leah's occupy the two middle positions.

[21] This generation is accepted as genuine in Luke 3:36, and the LXX.

JUBILEES 19:24 (8 NAMES)	JUBILEES 19:26-27 (5 NAMES)	JUBILEES 22:13 (3 NAMES)
Abraham	**Abraham**	**Abraham**
Terah	Terah	Terah
Nahor	Nahor	Nahor
Serug	Serug	Serug
Reu	Reu	Reu
Peleg	Peleg	Peleg
Eber	Eber	Eber
Shelah	Shelah	Shelah
Cainan	Cainan	Cainan
Arphaxad	Arphaxad	Arphaxad
Shem	**Shem**	Shem
Noah	**Noah**	**Noah**
Lamech	Lamech	Lamech
Methuselah	Methuselah	Methuselah
Enoch	**Enoch**	Enoch
Jared	Jared	Jared
Mahahalel	Mahahalel	Mahahalel
Cainan	Cainan	Cainan
Enosh	Enosh	Enosh
Seth	Seth	Seth
Adam	**Adam**	**Adam**

The third clue is that Arphaxad was born to Shem in the second year after Noah's Flood. There is a problem here. The sons of Shem were: Elam, Asshur, Arphachshad. Since Arphaxad was the third son, how could he be born two years after the Flood? The solution is that his unnamed father was born then, and in tracing the origin of Arphaxad, you trace who was carrying him in his loins. So Arphaxad left the loins of Shem, when Shem begat Arphaxad's father (not named). We are not to assume that Elam, Asshur, Arphaxad, were the *direct* sons of Shem, but rather, that these three were pivotal figures from whom the bulk of Shem's offspring descended. In Jub chap. 9, Arphaxad receives his inheritance of the land in third position, which seems to reinforce his birth order, or the birth order of his father's line going back to Shem.

It would not be considered inaccurate if some copyist added in one of the missing names in either of Abraham's reduced lists, because the reader would know from Genesis 5 and 11 what names the fuller lists contained. Just so, in the case of the twenty names in Genesis 5 and 11. When these lists were first drawn up, knowledge existed of the names that had been omitted to bring down the list to just twenty generations. If Cainan was one of those names left out in the Hebrew list in Genesis 11, then his incorporation into the list, by the LXX translators, would not be inaccurate. The fact that Cainan is also found in the Book of Jubilees (8:1) might strengthen the case that he is an historical figure, and not a made-up generation to serve some theological purpose.

The following table sets out relationship between the chronologies of the Hebrew, Septuagint, and Jubilees. For convenience the A.M. dates given in James C. VanderKam's translation were used to calculate the 'begat' years in the Jubilees column.

Given that the Exodus occurred in 1446 B.C. and that Jubilees gives 49 complete jubilees from Adam to the Exodus, the date for the creation of Adam would be 3847 B.C. (= 2401 + 1446).

The odd figure in the above table is the birth of Reu when his father, Peleg, was 12 years of age. It is clear from the next generation that Reu's figure of 108 when he begat Serug is an error. The solution is simple, as it affects only the jubilee numeral. At 10:18 the text should have read, "During the thirty-fourth jubilee, . . ." instead of "During the thirty-third jubilee, . . ." This would put the age of Peleg at 60 years when he begat Reu, and Reu would have been 60 years old when he begat Serug. This adjustment will not affect the overall total. (The jubilee number should be 34; and the date should be 1627 A.M. for the birth of Reu.) Note that Jubilees adopts a rational solution to the statement that Noah begat Shem, Ham, and Japheth when he completed his 500th year.

	MASORETIC	JUBILEES	SAMARITAN	SEPTUAGINT
ADAM begat SETH when he was	130	130	130	230
SETH begat ENOSH	105	98	105	205
ENOSH begat KENAN	90	97	90	190
KENAN begat MALALAEL	70	70	70	170
MALALAEL begat JARED	65	66	65	165
JARED begat ENOCH	162	61	62	162
ENOCH begat METHUSELAH	65	65	65	165
METHUSELAH begat LAMECH	187	65	67	167
LAMECH begat NOAH	182	55	53	188
NOAH begat SHEM when he was	500	500	500	500
NOAH begat HAM	500	502	500	500
NOAH begat JAPHETH	500	505	500	500
FLOOD began in NOAH'S 600th	100	100	100	100
TOTAL FROM ADAM TO THE FLOOD	1656	1312	1307	2242
ADAM DIED AT	930	930	930	930
CAIN DIED AT		867		
SHEM begat ARPHAXAD at	(102)	(102)	(102)	(102)
ARPHAXAD begat KAINAM		64		135
KAINAM begat SHELAH		57		130
ARPHAXAD begat SHELAH	35		135	
SHELAH begat EBER	30	71	130	130
EBER begat PELEG	34	64	134	134
PELEG begat REU	30	12 [60]	130	130
REU begat SERUG	32	108 [60]	132	132
SERUG begat NAHOR	30	57	130	130
NAHOR begat TERAH	29	62	79	79
TERAH begat ABRAHAM	70	70	70	70
TOTAL FROM SHEM TO ABRAHAM	292	567	942	1072
NOAH DIED AT	950	950	950	950
TOTAL FROM ADAM TO ABRAHAM	1948 YEARS	1879 YEARS	2249 YEARS	3314 YEARS

He is unaware of the solution that when Noah was 500 years old he begat the common ancestor of these descendants. So that Noah carried in his loins Shem,
Ham and Japheth, up until he was 500 years old and then they passed out of his physical body in that year. While the Hebrew makes Japheth the oldest and Ham the youngest, Jubilees 4:33 gives the order of births as Shem, Ham, and Japheth, but in 7:10 Ham is the youngest son. Ham saw Noah naked. At 7:2 he is called the 'youngest son,' which he was by the MT. Unless we consider Canaan to be the youngest of Noah's sons *at that moment of time*, in which case it would refer to Canaan, and not to Ham. This is borne out in 7:13, where it reads, "When Ham realized that his father had cursed his youngest son [Canaan], it was displeasing to him."

The figures given by Jubilees (Dates 39-51) imply that Noah's Flood came after 1312 full years since the creation of the world. But this figure includes five extra years because the author of Jubilees has attempted to spread out the births of Shem, Ham, and Japheth. When these extra five years are deducted from 1312 this gives 1307 years from Adam to the Flood. It so happens that the SP makes 1307 the cut-off point for the death of all the patriarchs before Noah. This cut-off point is responsible for the shortened totals given for Jared (847), Methuselah (720) and Lamech (653). These shortened totals were deliberate in order to lengthen the period from the Flood to Abraham. For that reason they can be discounted as representing the original Hebrew text.

The fact that Jubilees and the SP agree in their totals up to the birth of Shem in 1307 A.M. strongly suggests that the author of Jubilees used a Samaritan Pentateuch as his base text, at least for Genesis 5. For Genesis 11 the author's chronology is mid-way between the Hebrew and the SP. There is no discernable scheme behind the change of numbers.
Jubilees avoids giving any data regarding the years in which the patriarchs died, except for Adam, who died at 930 years of age, which would put his death 382 years before the Flood.
It would appear that the reason why the author of Jubilees did not note the death year of the patriarchs in Genesis 5 was because he would have had to shorten their totals, as in the SP, and this would have been embarrassing for his chronology.
As the chronology stands, the author has had to shorten the 100 years to 95 years between Noah begetting his three sons and the start of Noah's Flood (1312-1307).

The artificial year of 364 days is established by assuming twelve months of 30 days each, and then at the end of each 13-week period an extra day is added, giving the required 364-day year. Noah is credited with observing these four extra days as they represented four pivotal days in the course of the Flood (6:24-29). The author is aware of the custom to intercalate a month to bring the lunar and the solar years into alignment (6:36-37), but he rejects this system, and tries to impose his own in its place.

The Sadducean influence in the Book of Jubilees is brought out by G. W. Box, where he noted that the festivals would always fall upon the same day of the week, and as 1st Nisan was the first day of Creation fell, it must always fall on the first day of the week, *i. e.* Sunday; thus Nisan 14th and 21st would always fall on a Sabbath, while Nisan 22nd and Sivan 15th would always fall on a Sunday. Because the sun and moon were created on the third day of creation, i.e. Wednesday, then the New Year must always begin on a Wednesday. To make the Feast of Weeks (Pentecost) fall on the 1st day of the week was a Sadducean practice, and one that it is inconceivable that any Pharisee can ever have sanctioned or tolerated, noted Box.[22]

It was a capital offence to have sex with your wife on the Sabbath day (1:29), which only the Sadducees observed.

CONCLUSION

The general impression gained from an examination of the causes of the discrepancies and inconsistencies in the chronological data, is that the author had probably more chronological data than he has utilised in the Book. This seems to have been so in the case of Sarah's data, where the birth of Isaac was postponed for 11 years, from 1976 A.M. to 1987 A.M. This catastrophic shift introduced a knock-on effect in disturbing the chronology for Abraham, which in turn affected the chronology of Isaac and Jacob.

Only by plotting out each jubilee on a separate sheet and marking the dates on it was it possible to see how the errors occurred, and so remedied.

It is easy to put the focus on the blunders, and there are many of them. On the whole the author appears to have drawn on many stories that lie outside the canonical text, which have a ring of plausibility about them. Behind the writing of this work is the author's obsession with his 364-day calendar year, and in particular, his belief that God used the jubilee as His yardstick for measuring the passage of time. He is a God of order, and so it would be expected that He would use His own system for marking the passage of time. Daniel's visions would substantiate this view of cosmic-time.

[22] In R. H. Charles. *The Book of Jubilees, or, The Little Genesis* translated from the Ethiopic text by R. H. Charles; with an introduction by G. H. Box (London : SPCK 1917), p. xviii.

CHART 14. 2005 — 1981 B.C.

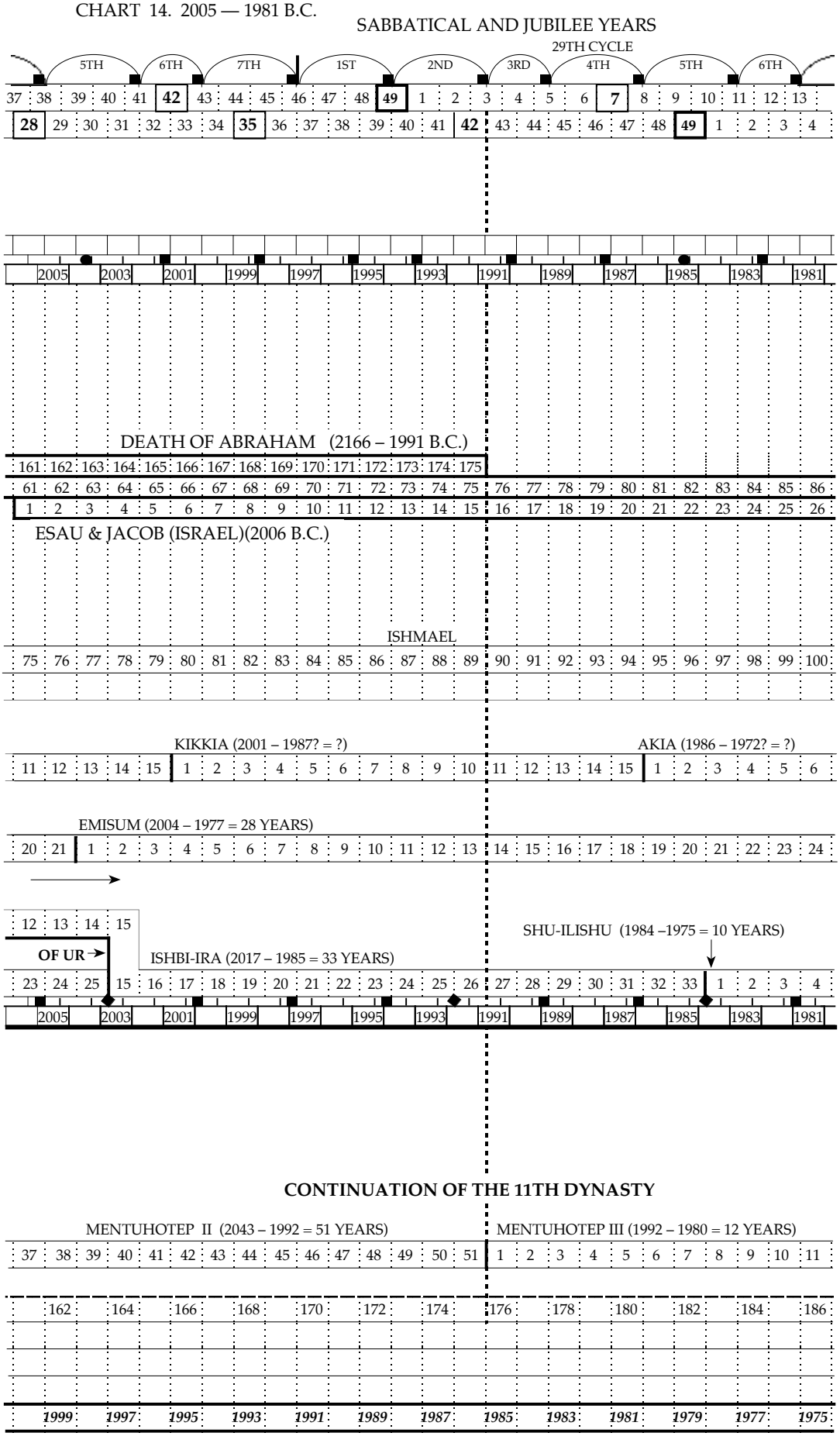
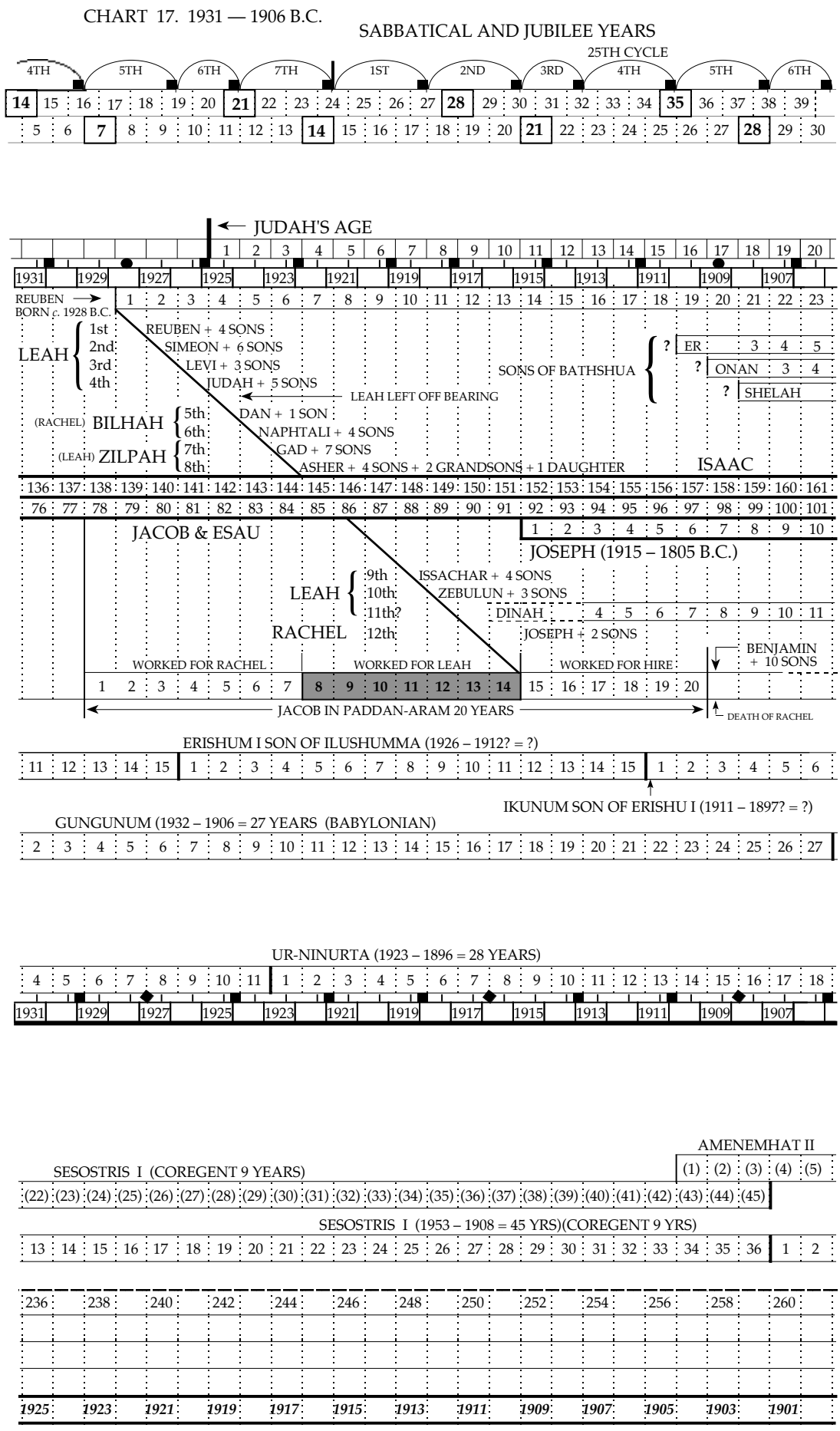


CHART 17. 1931 — 1906 B.C.



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1 Enoch, 2 Enoch (Slavonic version), the Syriac *Apocalypse of Baruch*, and Pirke de R. Eliezer (ET by W. O. E Oesterley and G. H. Box (London, 1916), may throw light on what constituted 'fornication' in the inter-testamental period. In Jubilees, it is used as a catch-all category. The attempt to restrict it to mean sins committed by unmarried persons is an unwarranted imposition on the term.

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Leslie McFall
31 December 2013